Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

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Americans Want Religion In Education

Organized Minorities Work To Keep God Out Of Our Schools

GEORGE E. Sokolsky, and other newspaper men who covered the national political conventions in Chicago, observed that minority political groups sat in secrecy and practically determined how delegates representing states and American possessions were to stop Eisenhower, or Taft, or Keefauver, or Russell.

In a similar manner self-appointed agents of minority groups meet to "stop the growth of Catholic schools." They plan a program for obtaining a high judicial decision to prevent the imparting of religious instruction to children either in the public schools or through released time. By false propaganda they have been playing on prejudice. They poison the minds of millions of Americans. They have had the ear of several millions of well-intentioned people, and have induced them to assert their protests. A comprehensive poll would disclose that the number who favor religious instruction for American children and even for the students attending colleges and universities is twenty times greater than those who oppose it.

Some years ago *Our Sunday Visitor* published a book containing some three hundred pages, filled with utterances of our best statesmen, of our best magazine editors, of our best educators, of the most erudite of Protestant clergymen—all in defense of religion in education.

But during the very time the POAU and the Freethinker and Atheistic organizations were hard at work to keep religion out of schools, to malign the Catholic Church, great American educators and clergymen were speaking out against them.

We herewith quote from some of them:

The Rev. Ralph W. Sockman, of Christ Methodist Church, New York City, said (January 5, 1948):

Our Founding Fathers were determined to keep our Government free from ecclesiastical control, but they did not desire to isolate our public policies and social life from religious influence. Yet such is the tendency of our time. We have become so fearful of sectarianism that we have almost completely secularized public education.

We cannot preserve Christian democracy by training our children as pagans. We must show youth the divine sources of their rights and the divine sanctions of morality if we are to safeguard the dignity and worth of persons. This cannot be done if modern education continues to treat religion as an irrelevant elective for "those who like that sort of thing."

Somewhere between sectarianism and secularism is a place for vital religious training in our public schools and state universities. Ecclesiastical groups must be big enough and broad enough to submerge their suspicions for the sake of the common good. At the very least all pupils could observe a period of silence, each praying to the "Power not ourselves that makes for righteousness."

Effects Not Suspected

The Rev. Dr. Erwin L. Shaver (Congregationalist from Boston), Director of the Week-day Religious Education program for the International Council of Religious Education, and other Protestant leaders who met in Columbus, Ohio, in February, 1949, went so far as to say that the separation of religion from education might lead to the establishing of a state religion which will be "increasingly official, plainly sectarian, and a dangerous competitor of religion as interpreted and propagated by the churches."

Evidently the exclusion of God, of Christ, of the Ten Commandments is in effect atheistic education which our Founding Fathers certainly did not want in this country.

Dr. Henry Van Zyl, Professor of Education at Calvin College, speaking before members of the Michigan Christian School Alliance on March 8, 1948, said:

> If we want to have a healthy social structure and preserve our democracy, and if private schools are among the best guarantees of liberty and freedom, then we ought to give private schools and private initiative more support.

Mr. Henry Van Zyl contended that the Founding Fathers never intended to separate Church and State to the extent that a large segment of Americans would be penalized financially because they want to educate their children in schools of their own choosing.

Bad Effect On Students

The Rev. George S. Reamery, editor of the *Virginia Methodist Advocate*, in an address given at the fourth "Honors Convocation" at Randolph Macon College at Ashland, in May, 1947, said:

> The average high school curriculum purports to include a place for everything of importance. But, in leaving out religion, the impression is therefore given the student that, after all, religion does not really matter.
>
> Ample time may be taken in the classroom to learn about Nero or Napoleon or even Hitler, but there is no time to learn about God or Jesus Christ. It is substantially true that as go the schools today, so goes the nation tomorrow.

Dr. Theodore O. Wedel, Canon of the Washington (Protestant Episcopal) Cathedral, speaking at the Clergy Conference of the Episcopal Diocese of Ohio, on September 15, 1948, said that the generation now in our American public school system will establish an era of post-Christian paganism which will dethrone even the heathen's gods."

He maintains that "religious illiteracy cannot do anything else than breed a generation of pagans."

Morality Needed In Curriculum

As late as July, 1952, William F. Riley, of Des Moines, speaking at the twenty-fifth anniversary of the School of Religion at Iowa State University, remarked:

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Our Weekly Chat With You

Dear Readers:

AS far as Catholics are concerned — as you well know — the feeling towards the public schools is cordial. This would also be true in relation to the majority of non-Catholics towards parochial schools. Denunciations of parochial schools as divisive, as undemocratic, as un-American, come not from the voice of non-Catholic America itself, but from the mouths of a small organized minority, constituted first of atheistic and Freethinker organizations which do not want religion brought to any child, Catholic or non-Catholic, either in school or under a released time program. The public schools and parochial schools are actually partners in the instruction of young Americans.

The so-called private or independent schools follow the public school curriculum while they add one more period to the school day during which formal religious and moral instruction is imparted.

That Protestants want religion in the education of their children is clear from the fact that before the recent Supreme Court decision on the McCollum appeal, in more than 2,000 communities children were receiving religious instruction either in the public schools or under released time, and that program was introduced by Protestants and not by Catholics.

People Wanted It

In 1924 *Collier's* magazine sounded the feeling of all Americans on the subject of religion in education, and after reviewing the responses the editor claimed that no poll was ever taken among the American people which elicited more interest and enthusiasm. It also noted that nearly every parent, from the big industrialist, the banker, the business man, to the common people, all wanted the rising generation to receive religious and moral instruction.

Shortly thereafter a similar poll was taken in England and the response was the same. The editor of the London *Times* claimed, like the editor of *Collier's* that the citizenry was almost unanimous in demanding the formation of a plan whereby such instruction could be brought to the children attending public schools.

We have been hearing for centuries that to Christianity must be given the credit

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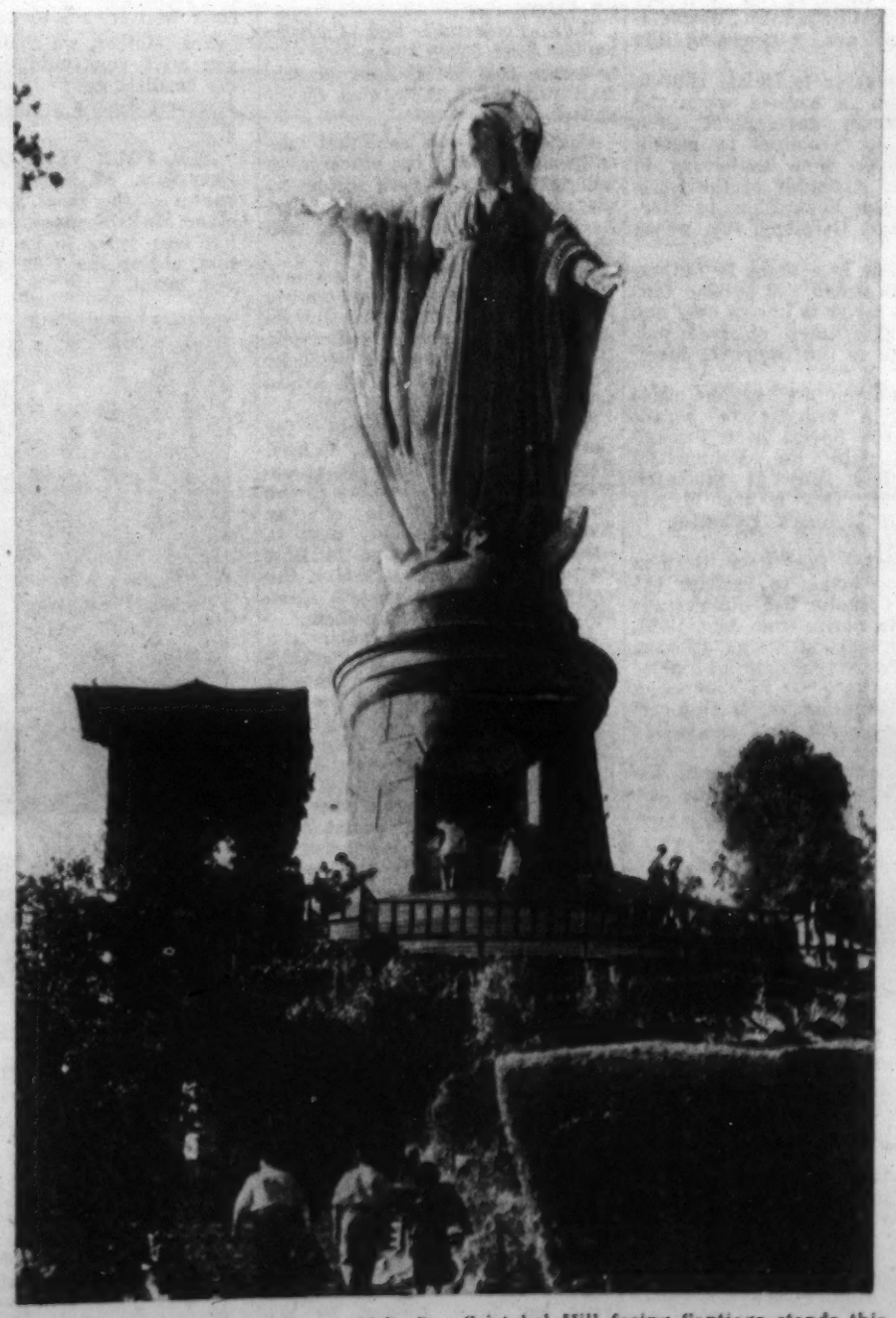
Immaculate Conception Statue



Santiago, Chile—Atop the 1,000-ft. San Cristobal Hill facing Santiago stands this 70-ft. statue of the Immaculate Conception—part of the shrine shown here. Started in 1904 to commemorate the 50th anniversary of the Dogma of the Immaculate Conception proclaimed by Pope Pius IX in 1854, the shrine was completed four years later. Plans are under way for world-wide observances to mark the centennial of the proclamation in 1954.

Former Top Woman Red Is Converted

Bella V. Dodd Is Baptized By Bishop Sheen

New York—(NC)— "During the days of my most obdurate communism, one thread tied me to Christianity: I never failed to read the New Testament—not because I was religious or because I believed it was inspired—but because I deemed it the most beautiful and compelling literature I had ever read."

Dr. Bella V. Dodd, formerly the nation's top woman communist and a recent convert, thus gave a key to her entrance into the Church in a statement prepared at the request of the N. C. W. C. News Service.

In what is at once an affirmation of faith and an abjuration of communist tenets, the New York attorney, hitherto the only woman member of the national committee of the U. S. Communist Party, says "she now turns gratefully to the Household of the Faith."

She recalls that her repudiation came "to a most wholesome and definitive climax . . . When I was baptized at St. Patrick's Cathedral by Bishop Fulton J. Sheen." (Dr. Dodd was born in Italy of Catholic parents but it is learned on high authority that a most thorough search of the parish records in her native diocese and in the province failed to indicate she was ever baptized).

Dr. Dodd found that "the only worthwhile revolution is that of the Gospel," and that the most "damning lie ever invented by the dirty ingenuity of man or satan is the lie that tempts us to believe . . . We do not need God."

A story in the New York **World Telegram** dealing with Dr. Dodd's long and prominent association with the Teachers Union, says there are two messages that Dr. Dodd wants to get over to the teachers of New York City: (1) The Teachers Union is thoroughly dominated by the Communist party, and (2) No teacher who is a convinced member of the communist party should be permitted to teach in the public schools, but no teacher should be fired until he has been given a chance to disentangle himself from the party clutches.

With Army In Japan

Fort Wayne—Pvt. Jack Miller, son of Mr. and Mrs. Harry Miller, is now based at the Yokohama Signal Supply Depot, Japan. He is a graduate of Central Catholic High School and International Business College. He entered the Army in June, 1951.

Msgr. J. J. Navagh Named Auxiliary Of Raleigh, N.C.

Washington—(NC)—Msgr. James J. Navagh, a priest of the Diocese of Buffalo, has been named Titular Bishop of Ombi and Auxiliary to Bishop Vincent S. Waters of Raleigh, North Carolina.

Announcement of the appointment was made here by His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Bishop-elect Navagh is presently director of the Missionary Apostolate in the Diocese of Buffalo, with headquarters at Blessed Sacrament church in Delevan, N. Y. He has held that office for the last 12 years.

Monsignor Navagh was born in Buffalo, April 4, 1901, the son of George Thomas and Katherine (Horne) Navagh, both of who are now deceased. He attended Canisius College, Buffalo, and Our Lady of the Angels Seminary, Niagara University, Niagara Falls, N.Y. He was ordained to the priesthood in Cathedral of St. Joseph, in Buffalo, on December 21, 1929, by the late Bishop William Turner, then Ordinary of Buffalo.

The Diocese of Raleigh, in which the Bishop-elect will now serve, comprises all of the State of North Carolina with the exception of Gaston County, which constitutes the diocesan territory of the Abbatia Nullius of Belmont Abbey. It embraces an area of 52,349 square miles, in which there is a Catholic population of 26,164 out of a general population of 4,051,740, according to the 1952 Official Catholic Directory.

Bishop-elect Navagh is the author of the book, **The Apostolic Parish**, published in 1950, when he had been a decade in the work of the Missionary Apostolate in the Diocese of Buffalo.

The apostolate, it is stated in the book, has a double purpose: to train young priests of the diocese in pastoral theology and to establish parishes in areas without churches.

Through the apostolate, young priests who have mastered the theory of pastoral theology in their seminary days are expertly guided and supervised at the start of their actual ministry. Monsignor Navagh states that "the essential pastoral theology of the Church does not change through the centuries, but the methods change from century to century because of new inventions, changing times and changing conditions. Because of its importance, pastoral theology should not be a haphazard matter but should be systematically taught to young priests so that they may have at their disposal in the early years of their priesthood the knowledge older priests have gained in the hard school of experience."

The book emphasizes the importance of close and constant contact between priests and people, and would have the parish a close-knit unit, an organism with a common life, supernatural and natural, within it.

Vatican Official

Continued from page 3A

is an urgent need of vocations for all the religious orders. He urged that promoters of vocations "intensify their zeal."

And, he told representatives of almost 200,000 religious in all parts of the United States, "now, more than in the past, there is a great need of you, not only in America, but in foreign lands."

The Apostolic Delegate said this need existed "in India, China, Japan, where your contributions have already been most significant; in some republics of Latin America where there is a lack of clergy; in countries of Europe herself where the world war and the enemies of religion have accumulated physical and moral ruins."

Fame Spans Oceans

In describing the achievements of religious communities, Archbishop Cicognani paid tribute to the 150 Catholic magazines of all types edited or issued by religious.

"The fame of many of them spans the oceans," he said. "It is a work of inestimable value as regards education, apologetics, civilization and religion."

Religious gave this land its first Saints, the Apostolic Delegate went on. Many dioceses owe their beginnings, and to a considerable extent their development, to religious, he added.

Sentiments Of Generosity

"The religious state is held in high honor in America; those who embrace it are honored along with their multiple and multiform works," the Archbishop said.

Monsignor Larraona, in his address, praised the growth of vocations in the United States.

"It is consoling to recall that in the United States of America, where certain superficial minds would see nothing else but a mater-

Father Larkin Asks Veterans To Enthrone Sacred Heart In Homes

Harrisburg, Pa. — (NC) — Representatives of all Pennsylvania Catholic War Veterans posts, assembled here to study ways and means of combatting communism, were solemnly consecrated to the Sacred Heart.

The Rev. Francis Larkin, SS.CC., national director of the Enthronement of the Sacred Heart in the Home, at Washington, D. C., consecrated the delegates and preached a sermon on the enthronement. He spoke at a Mass in St. Patrick's Cathedral.

"A far greater destruction of homes is going on today than that witnessed by the veterans during the last war," Father Larkin said. "Family life is under attack. The bombs of divorce, contraception, secularism are destroying souls, not merely homes."

He told the Catholic veterans that the answer was to be found in the Enthronement of the Sacred Heart in the Home. He urged the fathers of families to take the lead in solemnly enthroning the Sacred Heart as King of their homes, and to spearhead a drive to get their fellow members in the CWV to do the same.

At the Communion breakfast that followed the Mass Thomas J. Cuite, national commander of the Catholic War Veterans, strongly urged the delegates to throw their strength in back of the Enthronement movement "as a real positive program to carry out their new motto 'For God, country and home'".

Official Urges

Continued from page 1A

laboration of citizens from all political parties;

(2) that the peace committees be given a permanent character by the Bishops;

(3) that preparations for the National Marian Congress be started. The congress was set for 1954 by the Episcopal Conference last year to commemorate the first centenary of the Dogma of the Immaculate Conception.

(4) that Archbishop Crisanto Luque of Bogota and the Apostolic Nuncio be petitioned that, as the first stage of the crusade was placed under the patronage of the Sacred Heart of Jesus, so the second stage be dedicated to the Immaculate Heart of Mary and that the crusade end with a national homage to Our Lady on the centenary of the Dogma of the Immaculate Conception, December 8, 1954.

Anniversary Banquet

East Gary—The Anniversary Banquet of St. Clement Council, here, will be held on Saturday, September 13, at 6 p. m. in the basement of St. Francis Xavier Church. The banquet will be followed by a dance.

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Christ Himself Gives The Right Answers

Earliest Christians Had The Holy Eucharist

INQUIRER: Why was it, dear Lord, that if the Holy Eucharist was your greatest gift to the Church, knowledge of it was hidden from Christians in the first century?

CHRIST: It was not hidden from Christians, or those already baptized, but it was hidden from Catechumens, or those under instruction. The reason for this secrecy was that pagans had charged Christians with "eating the flesh of a murdered infant at their solemn assemblies."

The death penalty hung over the head of every Christian, whether he participated in the Eucharist or not, and, therefore, My Church was wise in withholding instructions on the Holy Eucharist until after people had been formally initiated into My Church, My Spiritual kingdom in this world, through Baptism.

In the second century, when the persecutions were raging, a disciple of St. Justin, by the name of Tatian, wrote a work in defense of the Christian religion in which he observed: "In what do we injure you, O ye Gentiles, or why have you abhorred the followers of God as though the most flagitious of men? Amongst us there is no eating of human flesh. Ye who have been taught this have become false witnesses" (Orat. Cont. Graecos, n. 25, p. 265).

At the same time Athenagoras, of Athens, wrote: "If this charge be true, cut us up by the root with our wives and children. If there be but one man who lives like the brutes — nay, the very brutes touch not their kind . . . for it is not possible to feed on human flesh without having first murdered someone" (Legit, Pro Chest. n, page 282).

Tertullian, of the second century, wrote: "We are said to be the most accursed of men, as touching a sacrament of child murder and thereon a feast, and incest after the feast" (Apol. n. 2, p. 3).

In the third century this charge was no longer circulated, because Origen, of that century, writes: "Absurd as this calumny **was**, it prevailed **of old** with very many; even now it deceives some, who will believe the literature, turning away from the commonest intercourse with Christians" (Contra. Cels. VI, p. 27).

The historian Eusebius speaks of this calumny, but declared that it did not last long.

The Church only imitated Me in deliberately speaking in parables to those who were not able to understand. There were many things which I intended only My Apostles and disciples to know until I would have proved My divinity by rising from the dead.

You will recall My saying: "Give not that which is holy to dogs, neither cast ye your pearls before swine" (Matt. 7:6).

The pagans, as you know, were sensual people, and My Apostle (1 Cor. 2:14) noted: "For the sensual man perceiveth not the things which are of the spirit of God, for it is foolishness to him."

They Had The Mass

Nothing was kept from the baptized or the initiated, as can be discovered by any one who visits the catacombs in which My first followers in Italy lived under ground amidst the greatest hardships, and always at the risk of being martyred, rather than deny their faith.

There will be found in the catacombs much more evidence for the Eucharist, both as a Sacrament and a Sacrifice, than you will find to support any other Christian teaching and practice.

That Primitive Christianity had the Mass is so clear from the different liturgies followed in various countries all of which were approved by My Church because they were substantially in agreement. These liturgies date back to the fourth century. They did not exist earlier because the Church, as I have observed, had no freedom in the Roman Empire until the fourth century.

OBJECTOR: Just what do you mean, dear Lord, by Liturgy?

CHRIST: By that term is meant the prescribed official divine service followed chiefly in the celebration of the Mass. We have, for instance, the Liturgy of St. James; the Liturgy of Jerusalem; the Liturgy of Alexandria; the Liturgy of Constantinople; the Syriac Liturgy; the Liturgy of Nestorian; the Coptic Liturgy; the Etheopian Liturgy; the Roman Liturgy; the Ambrosian Liturgy; the Gallican Liturgy; the Mozarabic Liturgy, and others. But all were in agreement in these chief matters: the offering of prayers for the dead; the use of the Scripture texts dealing with the institution of the Holy Eucharist by Me at the Last Supper; a prayer to God that He convert the bread and wine into My body and blood, the actual sacrificial oblation; the mixture of water with the wine is mentioned in the prayers used in the rubrics; the frequent use of the sign of the cross.

Space prevents My quoting from every one of the Liturgies, but in the Liturgy of Jerusalem, after the words of the institution of the Mass by Me, the priest continues: "We offer unto Thee, O Lord, this tremendous and unbloody sacrifice, beseeching Thee to deal not with us according to our sins. . . . Have mercy on us, O God, according to Thy great mercy, and send down upon us, and upon these gifts which lie before Thee, Thy most Holy Spirit, and Giver of Life, Who descended in the likeness of a dove upon our Lord Jesus Christ in the River Jordan and rested upon Him; Who descended upon the Apostles in the likeness of fiery tongues. . . . Send down, O Lord, this Holy Spirit upon us and upon these holy gifts set before Thee, that He may sanctify and make this bread the holy body of Christ." To this prayer the people answered: "Amen."

Then there is quite a lengthy prayer addressed to God over the cup containing My blood, after consecration.

In these liturgies you have very clear testimony of what was the universal practice of Christendom in both the east and the west in various languages—Hebrew, Syriac, Greek, Latin. The public service was almost wholly Eucharistic and expressed the literal belief of all, even of the Nestorian and Entychian heretics, in My actual presence, and in the actual offering of Myself, in an unbloody manner, through the priest, to the Heavenly Father, for the application of the fruits of My Redemption to all who participated in the service and to all those for whom they prayed.

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Church Doesn't Want

Catholics In Non-Catholic Colleges

THOUGH not a few of the faithful incline to forget it, even the college and university levels are embraced in the Church's ideal of "Catholic education in Catholic schools for all the Catholic youth." Pius XI took pains to emphasize this point in his Encyclical on Christian Education.

When, therefore, her sons and daughters go on for higher studies, Mother Church would have them do so under her own auspices, and she forbids them—save for exceptions touched on below—to attend non-Catholic colleges and universities.

This prohibition is dictated not only by the Church's conviction that "there can be no ideally perfect education which is not Christian education" (Pius XI), but also and especially by the dangers which, to some degree or other, confront Catholic faith and morals in non-Catholic institutions of higher learning, both Protestant and non-sectarian.

In theory, the non-sectarian schools are religiously neutral. In actual fact, they are nothing of the sort. As was confessed a few years ago by Dr. Ernest Colwell, then president of the University of Chicago, they "throw their weight against religion by disclaiming involvement in religious matters."

This is the least that can be said by way of objection to Catholic attendance at such schools. Would that it were the only objection. More often than not, the students are exposed to pernicious ideas about God, the nature of the soul, sex, etc., particularly in the courses of sociology, psychology, and biology. Among the further perils, the libraries, references, and required reading would have to be named.

As to sectarian institutions, it should be self-evident that Catholics run no little risk of perversion in Protestant lecture-halls. False religious doctrines are bound to be reflected even in the non-religious subjects of the curriculum. What is worse, some sectarian schools require all students to attend Protestant chapel services and to take several hours of credit in a religion course imbued with Protestant views.

After examining the religion text in use at Baldwin-Wallace, the Cleveland diocesan Chancery Office declared, a few years ago: "This study of religion denies or makes light of the fundamental doctrines of the faith; it teaches positive error; it tends towards agnosticism and destroys all objective standards of belief and conduct."

It goes without saying that Catholics cannot in conscience study at institutions where such religion courses and chapel attendance are compulsory. After they had been advised to that effect by the diocesan authorities, some fifty loyal Catholics resigned from Baldwin-Wallace. One of them, who had come 600 miles from his native Nigeria in West Africa, deserves to be quoted:

"When I arrived on the campus at Baldwin-Wallace, and the situation concerning Catholics was presented, I decided that my Faith was the greatest thing in my life. It was an important decision for me to make, especially after I had traveled so far and was eager to begin my work. Still, being a Catholic, I knew that I had no alternative. So I left."

Baldwin-Wallace and similar cases aside, the rule forbidding attendance at non-Catholic colleges and universities is not absolutely ironclad. However, two conditions are needed for a legitimate exception. One is that the student have weighty grounds for pursuing his studies in the non-Catholic institution; for instance, compelling financial reasons, or the non-availability of certain technical courses in an accessible Catholic school, etc. The other indispensable condition is this, that the danger of perversion, always more or less connected with study in non-Catholic institutions, be rendered remote, by appropriate remedies and safeguards. Prudent parents and students will consult their priests on the sufficiency of these precautions.—**The Advocate.**

The Rev. John W. Keough (left) of Philadelphia, president of the Catholic Total Abstinence Union, receives the key to the city from Worcester's (Massachusetts) Vice-Mayor Thomas C. Sweeney (right) at the closing dinner of the Union's 80th annual convention there. Looking on is Bishop John J. Wright of Worcester who was a principal speaker at the meeting.

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RIGHT *or* WRONG

Editors' views on current events and others' comments

The Nominees For President

IN view of the numerous questions that are asked concerning the religious affiliations of the several candidates in this year's national election, the following imformation will prove of interest to many persons:

Governor Adlai E(wing) Stevenson of Illinois is a Unitarian. However, he frequently attends a Presbyterian church. He was at a Presbyterian service in Chicago on Sunday before his nomination, and attended a Presbyterian service on the two Sundays following his nomination. His marriage in 1928 (he was divorced in 1949) took place in a Presbyterian church. Persons close to him say he has a cousin who is a Presbyterian minister. However, they insist he is a Unitarian.

Senator John Sparkman of Alabama is a district lay leader in the Methodist church. He has for some time taught a large Methodist Sunday school class.

General Eisenhower is a Protestant. He has been quoted as saying he has no regular affiliation, but frequently attends the Presbyterian church.

Mrs. Eisenhower is a member of the Episcopal church.

The General and Mrs. Eisenhower were married 36 years ago by a Presbyterian minister who was a close friend.

Senator Richard M. Nixon is a Quaker.

Mrs. Nixon, whose maiden name was Patricia Ryan, is of Catholic extraction but was not reared in the Catholic Faith. From very early girlhood, she lived in a non-Catholic community in California and had no contact with the Catholic Church.

Senator and Mrs. Nixon were married in a Quaker ceremony.

Moscow Organs Silent On Pope's Letter

As of Tuesday, July 29, the Moscow Radio and press remained silent on Pope Pius XII's Apostolic Letter to the Russian people which was made public on July 23.

In the letter, Pope Pius consecrated the Russian people to the Immaculate Heart of Mary and warned them against "errors which promoters of atheistic Communism teach and try to propagate to the greatest detriment and misfortune of citizens."

The Pope said that these errors not only deprive the Russians of spiritual comfort, but also "deprive you of human dignity and just liberty due to all citizens."

Pope Pius also stressed his affection for the Russian people, declaring that the Holy See had aided them materially as well as spiritually.

In consecrating them to the Immaculate Heart, the Pontiff implored for the Russians "the most powerful protection of the Virgin Mary," that they may attain "true peace, fraternal concord and rightful liberty."

Anti-Church Drive In East Germany

A campaign to isolate East German Christians from their western co-religionists is under way in the Soviet Zone. At the same time, the Communist authorities are taking measures to restrict the influence of churches within the Zone.

Church observers believe that a step-by-step program to control religious groups is being put into effect. The final result will be to line East Germany up with the rest of the Communist "democracies" that are persecuting the churches.

The campaign to isolate churchmen began in earnest when the East German government went back on its promises to permit 5,000 Soviet Zone Lutherans to attend the Assembly of the Lutheran World Federation in Hannover, West Germany, two weeks ago.

This came as a shock to Lutheran leaders inside and outside Germany. So far as is known only one or two churchmen received permits to go to the Hannover meeting.

The Communist regime also withdrew a promise to permit some 20,000 Soviet Zone Protestants to join the Evangelical Church Day rally at Stuttgart, Aug. 27-31. This is the biggest Protestant laymen's gathering in Germany.

Meanwhile, the East German authorities acted to restrict the German Catholic Day observances planned in Berlin from Aug. 19-24.

The government banned all mass gatherings scheduled to take place in the Soviet Zone in connection with the observances. It also cancelled permission for Catholic Day participation to be housed in East Berlin schools and other mass living quarters. In addition, the government has now reneged on a promise to make available 60 special trains to bring Soviet Zone delegates, at reduced rates, to the Catholic event in Berlin.

Some church sources anticipate that, as the Catholic Day observance draws near, the Communists will prohibit any East Zone Catholics from attending the West Berlin event.

Both Protestant and Catholic leaders have taken steps, however, to assure that Soviet Zone churchmen will stage their own observances.

Catholic officials said that "despite hinderances" the observances will take place in both sectors as planned, with all meetings in East Berlin moved to churches and church buildings.

Immediately after the Communist government ban became known, leaders of the Evangelical Church in Germany offered the Catholic Day Committee the use of large Protestant churches in East Berlin for meetings.

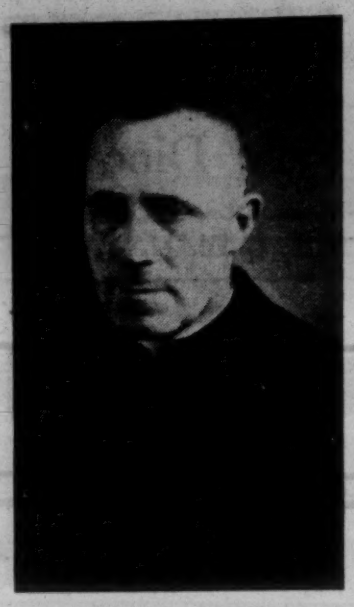
The East German committee for the German Evangelical Church Day decided to hold regional observances at various points in the Soviet Zone. Officials of the Evangelical Church Day plan to issue a special message to East German Protestants stressing the unity of Christians despite Communist actions to isolate them.

In another move to isolate the churches Protestant and Catholic clergymen have been forbidden to enter the "no-man's land" set up along the border of East and West Germany by the Soviet Zone government. The East German Interior Ministry ordered local district authorities not to issue entrance permits to ministers. Soviet Zone border police were instructed to see that the ban was strictly enforced.

German Church leaders have generally answered the Communist restrictions with protests, with affirmations of the unity of all German Christians, and with requests for prayers.

Prayers were urged especially for "strength against hatred, bitterness and despair," and "A genuine community between Christians in West and East Germany."

Salesians' General



A Superior General has just been elected by the Salesians of Saint John Bosco now in General Chapter at the international Motherhouse in Turin, Italy. The Very Rev. Renato Ziggiotti is the fifth successor to Don Bosco, but the first General who never met the holy founder. Father Ziggiotti succeeds the late Father Peter Ricaldone, whose enlightened and dynamic leadership doubled the membership of the Order, bringing it to rank third among all Religious Orders for Men in the Church today, and second, numerically, among all foreign mission societies. The Salesians' specific work is youth, especially the children of the working and industrial classes in every part of the world. Their major fields are Western Europe, South and Central America, and the Orient.

Only One Step Towards Justice

A petition of the Los Angeles Catholic Archdiocese for reductions in the assessments on its schools for the current taxable year has been granted by the County Board of Supervisors sitting as a board of equalization.

The supervisors took similar action a year ago when they lowered the total valuations placed on 158 Catholic schools in Los Angeles County from $5,000,000 to $2,000,000.

Thomas A. J. Dockweiler, attorney, presented the petition on behalf of Archbishop J. Francis A. McIntyre.

"It is our contention," the petition stated, "that the school buildings we have erected in this county have only a nominal, if any, sale value. Even immediately after their erection they are not saleable for more than 10 to 20 per cent of their cost."

Joseph A. Gallagher, another attorney for the Archdiocese, said that demand dominates the real estate market "and there just is no demand for school buildings."

Supervisor Roach said that it was "good business" for the county to grant the reduction on the basis of equity and justice.

"These schools actually afford a tremendous saving to the county," he said.

A new California state law exempting non-profit schools from taxation was scheduled to go into effect in September, but opponents succeeded in getting the required number of signatures on petitions calling for a referendum on the law during the November elections.

Conversions In POW Camps

Two prisoner of war camps near Pusan, Korea have a total of nearly 700 Catholic prisoners and more than 1,000 others under instruction, reports Father Joseph W. Connors, Maryknoll Missioner from Pittsfield, Mass.

According to Father Connors, the camp at Kwangju has 565 Catholics and 670 men preparing for baptism. Father Roy D. Petipren, a Detroit Maryknoller, serves as chaplain there.

At Masan, there are 115 Catholics and 500 more studying the church's doctrines. The chaplain, Father James V. Pardy, Maryknoll Missioner from Brooklyn, is the only one who goes into the compound unarmed. He says that all the prisoners understand his position and are most respectful. When the convert-prisoners are released, he believes that they will do valuable work for the Church in their native villages throughout Korea.

Teddy Kept A Secret

One day back in 1904 while President Theodore Roosevelt was having a friendly boxing bout with a young naval officer, he received an eye injury which resulted in the complete loss of sight in his left optic by 1908. He never told anyone and it was not until thirteen years after the accident when he wanted to organize a regiment for the World War that he made known to some reporters that he had lost an eye while in the White House.—**Thomas A. Lahey, C.S.C.**

If thou art a master, be sometimes blind; if a servant, sometimes deaf.—**Fuller.**

Sell New Christmas Cards

Make EASY SPARE TIME CASH. Just call on friends, take orders for 21-card $1 Deluxe Christmas Assortment, 50 other fast sellers. You make up to 100% cash profit. Christmas Cards with name, low as $1 per box. Matches, Personalized Stationery boost your earnings. Write today for Assortments on Approval and Personal Samples FREE!

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MOTHER MARGARET'S PROBLEM

Mother holds the imposing title of "Superior General of the Immaculate Conception Sisters" in far off Iraq. But she and her 45 Sisters have some very poor and obscure missions. Listen to her plea:

"We have six scattered missions, mostly orphanages. Only the Providence of God helps us to feed the many little orphans we have to gather in. We face the next year with a debt of $600. This may not seem much, but out here it is staggering. Won't you ask our Near East friends to be God's sweet providence for us?"

Yes, Mother, we shall ask our dear Near East benefactors to help you solve your weighty problem. Can you, dear reader, give even the smallest gift? If even sixty people could give $10 each, Mother Margaret Mary's problem would be no more. Here is a very worthy appeal.

YES, YOUR VERY OWN: "Maron" is a very common name in the Near East. St. Maron lived in the century of St. Patrick and he was known as the great apostle of what is now Lebanon. We have another MARON there, in the Seminary of Karmsadde, Tripoli, and he has four years to go before he ascends the altar. Can you adopt him, paying the $400 needed, in any installments. He will be your own priest.

SURE, THEY GROW UP, these little foundlings whom the Sisters of Charity take in every day. But the growing takes a while and Mother Church has to protect them for at least eighteen years. God will certainly bless you, if you can help us to rear these tots, who began life without a name but who now are Our Lady's special children. How precious is your $10 gift to the Foundling Hospital of these Sisters in Bethlehem, where the Lord was born. We know you will be moved by this appeal.

MARY FEASTS: August 16 is the feast of Our Lady's Father, St. Joachim. August 19 is feast of St. John Eudes, apostle of devotion to the Most Pure Heart of Mary. August 22 is the feast of Mary's Immaculate Heart. Have you given a mite to the SHRINE CHAPEL OF OUR LADY OF FATIMA, which we are building at Alwaye, India? And that lovely deposit in MARY'S BANK, how pleasing it will be to her on one of these special feasts!

ADORN GOD'S HOUSE

Vestments	$50	Monstrance	$50	Candles	$20
Mass Book	$25	Statue	$30	Sanctuary Lamp	$15
Tabernacle	$25	Picture	$15	Altar Linens	$15

THESE CAN BE MEMORIALS TO YOUR BELOVED DEAD

MEMBERSHIP GIFTS ARE STRINGLESS: $1 yearly, $20 perpetually.

Near East Missions

Francis Cardinal Spellman, *President*
Msgr. Thomas J. McMahon, *Nat'l Sec'ty* — Very Rev. Andrew Bapesh
Rev. Peter P. Tuohy — Rev. Wm. Kuller Dunn

Send all communications to:
Catholic Near East Welfare Association
480 Lexington Ave. at 46th St. — New York 17, N. Y.

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Now you can see and read it for yourself at a special introductory offer. The regular newsstand price is 35c a copy, but as an inducement, we offer you, for a *limited time*, 6 months for only $1.00 (less than 17c a copy). Don't miss this rare opportunity. Just pin a dollar bill to a piece of paper with your name and address and mail to Father Gales, *The Catholic Digest*, Dept. 267, 41 East 8th St., St. Paul, Minn. But *act quickly!*

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Missionary Bishops Call For Modern Crusade

3,000 Youth Meet To Hear Challenge From Far Frontiers Of Church

ROBERT KENNERLEY

THE first Crusade, to be properly so called, was begun in the year 1095. It was promoted by Pope Urban II, and its purpose was to save parts of Christian Europe and Asia from threatened conquest by the Seljuk Turks. Pope Urban rallied bishops, monks, and warrior knights, who marched all the way across Europe from upper France and Germany to fight for the rescue of the Holy Places in the Middle East.

Many great Christian movements have since called themselves Crusades, but few with more historic reason than the Catholic Students' Mission Crusade, which will hold its 15th national convention at the University of Notre Dame, August 21-24, of this year.

During all of its 32 years of existence, the CSMC has endeavored to rally Catholic American youth to the defense of the Kingdom of Christ. Its work is truly a crusading one, but its marching orders are rather for the extension of the Kingdom—Christ's Church—than for the defense of particular territories once claimed in His name.

There is, of course, a wide difference in the strategies of the old Crusades and the modern CSMC. Whereas the former were military campaigns to reopen large areas of the earth to the free movement of Christian people, the Mission Crusade is an educational movement working to open the minds of its members to their opportunities for adding to the number of Christian people in our times.

Monsignor Edward A. Freking, national secretary of the CSMC, has pointed out that the coming convention has been called, in a sense, by our present Holy Father, Pope Pius XII—who is certainly going down in history as a great "Pope of the Missions" because much of the convention program has been designed in accordance with the Holy Father's numerous letters and public addresses on the missionary opportunities and responsibilities of our times.

The actual "calls to arms," however, are being brought to the Mission Crusaders in their 1952 convention by bishops who are coming from far parts of the world and, since these prelates are the chosen representatives of the Holy Father in their fields of work, their calls are recognized as, indeed, the voice of the Holy Father himself—the voice of the Church.

The messages of these missionary bishops will be similar in that all will appeal for understanding of problems of the world mission apostolate. But each one will have its own special plan of action—its own special strategy for winning new fields to Christ and His Church.

From Africa, that great center of the earth, comes Bishop Edward Mason, Vicar Apostolic of Bahr el Ghazal in the Anglo-Egyptian Sudan. His message: Get to Africa with schools and teachers! Down from the north in Africa the Mohammedan cresent is moving; in from the coasts, the Communists are trying to infiltrate; the people are awakening to nationalist ideas. Now is the time to help them realize their lawful aspirations to self-expression in accordance with the Christian ideals of human rights. The Africans are responsive to our teachings—all that is needed is more schools and more teachers.

From Japan, that paragon land of new-born democracy, Bishop Paul Furuya of Kyoto will come to the Crusaders' convention. He will appeal for better understanding of the Japanese people — especially the young people. Supporting his appeal will be a message from the National Catholic Committee of Japan and leaders in the Catholic Universities of Tokyo and Nagoya. Such simple activities as exchanging letters with the students in Japan (and also in Africa) will be among the projects proposed by these missionary bishops.

For The Americas

The Church in the Americas will have its cause presented by other bishops. One convention session will devote its attention to the United States of America, with Bishop Frank A Thill of Salina, the first organizer of the Crusade, as a principal speaker. Another will attempt to launch a program of "Catholic youth solidarity," involving the U. S. A. and all the countries of Latin America. Leaders in this project will be Bishop Raymond A. Lane, superior general of the Maryknoll Missioners, and Bishop Alonso Escalante, rector of the Foreign Mission Seminary of Mexico City.

This year the CSMC, heeding the words of Pope Pius XII, will give more attention than ever before to the opportunities for lay people to work in the missions. The fields of work range from assisting the professional missionaries—the priests and religious—to the lay apostolate which can be exercised by young Catholics in the agencies for technical assistance to the peoples of other lands, operating under the United States government and the organizations of the United Nations. A forum meeting on the technical assistance programs will be presented under the chairmanship of Father Frederick A. McGuire, C. M., of the Mission Secretariat, Washington, D. C., with three government and UN experts participating.

The keynote to these and numerous other important convention deliberations will be sounded at the opening meeting by Archbishop Karl J. Alter of Cincinnati, national president of the CSMC. The spiritual motivations of the programs of apostolic action will be presented by Bishop Fulton J. Sheen, national director of the Society for the Propagation of the Faith, who will preach at the Solemn Pontifical Mass on the second day of the convention.

But, while the Crusading calls will come from bishops and other chosen leaders of the Church, the actual programs will be worked out by the student delegates. Speakers have been chosen from CSMC schools all over the United States to contribute their ideas and experiences in the formulation of the programs. Thus the CSMC combines the American ideal of democratic procedure with the solid idea of Catholic Action— participation of the laity in the apostolic vocation of the Hierarchy.

Choir Traveling Across Country for CSMC Convention

The internationally famous Concert Choir of Xavier University of Louisiana, will travel all the way from New Orleans to Notre Dame in order to sing at the 15th National CSMC Convention. Solo voices of the choir, in rehearsal under director Norman Bell, are pictured above.

Father Conroy Talking To Parents

(9th in a Series)

THE following letter will speak for itself:

"As a Catholic mother I have been reading your column addressed to parents during the past weeks. What you have had to say in answer to the many problems presented has been most informative and helpful.

"However, I am writing as a mother with a case different from any which you have commented upon thus far. I have a 17 year old daughter who is confined to bed with infantile paralysis. She is incapacitated from the neck down and has been for nearly five years now.

"You will think this strange, but I do not write to complain. Rather, I want to say how much I sympathize with some of the parents who have written you with their problems. Naturally, with our Nan being confined as she is, there is no question of some of the serious predicaments into which modern youngsters fall. But it is more than that. I think that no home in all the world has the inspiration and happiness which we see radiated daily from the face of our little girl. Not that we wouldn't like to see her walk again and take her place among her many friends—we would, God willing!

It Wasn't Easy

"Yet, as things are, she has drawn the family together in a manner which could not have happened otherwise—there are three little ones besides Nan. No matter what troubles the rest of us may have, we feel ashamed of ourselves when we see her there on her bed of affliction—so calm and sweet and so ready with a smile of greeting.

"This is to say nothing of the influence she has on many friends

Continued on page 8

St. Francis de Sales Declared

'I Have Found The Perfect Woman'

VERA B. and LOUIS C. FINK

IN 1794, Alice Lalor, a good Irish girl from Kilkenny County, set sail for America. On board ship, she met two other women, and the three of them established the Congregation of the Pious Ladies in Philadelphia. When yellow fever broke up their little community three years later, they were invited to meet at Georgetown College. They organized a little school—the first free school in the District of Columbia. The chapel they built was the first dedicated to the Sacred Heart in America.

In time, the good ladies adopted the rule of the Visitation Nuns, and thus became the first on the continent to live according to the rule established by Saint Francis de Sales back in the year 1610.

The Visitation Sisters have a rather moderate rule. They are cloistered, but Saint Francis decreed that they should not get up in the middle of the night to pray; they should not sleep on hard boards; they should not fast as much as did some other orders. He wanted a convent in which the members should reach God chiefly through interior mortification, not physical sacrifice.

As a matter of fact, Saint Francis did not have a cloistered convent in mind at all. He wanted his Sisters to live a contemplative life, but to go out and visit the sick as a means of devotion. He resisted the attempts to change his order into a cloistered one, but eventually he gave in—and the "Visitation Sisters" no longer visit; they lead a life of prayer and devotion.

Poverty is their watchword. No sister may have any personal property of her own, and in order to impress this fact, even the medals and rosaries in their rooms are changed every year, so they won't think of them as their own.

Obedience is also insisted upon. The sisters elect their own superior every three years, and she is obeyed without question in even the smallest matters. All the convents are independent, and there is no superior of the order. When any doubt arises as to observance of the rule, the convent seeks the opinion of the sisters at Annecy, France, where the order was established. This opinion does not have the force of law, but is treated as you and I might treat a word from our oldest sister.

The Visitation nuns have grown rapidly, and spread to many countries. By the time Saint Francis died, 13 convents had been established. Twenty years later, there were 86 convents. All of them stopped that year—1641—to mourn the loss of their co-founder, Saint Jane Frances de Chantal.

'Valiant Woman'

It was she whom Francis had picked out to lead his Order, and it was she whom he called "the valiant woman."

Jane Frances was born at Dijon,

Continued on page 8

Teen-Agers Are People

But So Are Parents!

CECILIA WADE

Dear Jane:

"MAY I gripe just a little?" I asked Daddy. "May I tell you some things a teen-ager does not understand about adults? Will you consider me disrespectful if I do?"

"I give you my permission to 'sound off,' but go easy," Daddy warned.

"Well, Daddy," I told him, "I don't see why grown-ups read through a newspaper, and every time they come to an account of an auto accident or a crime involving a teen-age culprit, say, 'One of those teen-agers again!' Just because a few teen-agers make bad headlines, why do grown-ups blame us all?"

"They generalize," Daddy said. (Note the word, Jane!) "That is indeed an annoying, inaccurate, and uncharitable way of reasoning. You teen-agers do it, too, of course. I heard you and Adele talking the other day. Adele was telling you how mother made her quit seeing so much of Sara since Sara's sister got into trouble. 'Isn't that just like a parent!' you squealed. Now, Anne, I ask you, were you being fair generalizing on parents like that? Did your mother and I ever blame Sara for her sister's sin, or complain about her spending a lot of time at our house?"

"I see what you mean," I told Daddy. "I was being unfair at that." Then I thought of some more instances of our unfairness, like at school last year when we got a big lecture on the Fourth Commandment right after a PTA meeting. We said it could hardly be a coincidence. "Parents griping about us again," was the refrain around school. "Next thing you know we'll be having a Be Kind To Parents week."

Just Get Together

Then we found that program outlining the points of discussion of that particular PTA meeting. Our parents had been discussing—of all things—how to be more understanding of our needs, and really they had instituted a Be Kind To Teen-agers spirit in the group. Maybe our teachers saw our shortcomings more clearly.

"Any more gripes, Anne?" Daddy asked. I told him I could think of some probably, but at the present I was too busy counting up my own offenses. "Some day we'll have to get together and gripe," I laughed. Daddy said we should just "get together" and we wouldn't need to gripe. Too often we hurt those we love most by not showing them the politeness and consideration we show strangers.

Daddy suggests a slogan to do away with all gripes—"Be Kind To People!" Teen-agers are people, you know. Parents are people, too.

Till next week,
Your friend,
Anne

Youth SECTION

Book News And Notes

Conducted by Virginia Beck Smith

Briefs:

OF interest to Catholic readers will be new books by two of the most prolific and popular American Catholic writers, Bishop Fulton Sheen and Thomas Merton. Bishop Sheen's **The Life of Christ** will be published by McGraw-Hill Book Company in the fall. Ready for September publication is Thomas Merton's **The Sign of Jonas**, a journal of the daily life of the author as a Trappist monk. The book is described as a very personal account, similar in approach to **The Seven Storey Mountain.**

JAYNE'S P-W tablets KILL PIN-WORMS

(You may have them and not know it)

Fidgeting, nose-picking and a tormenting rectal itch are often telltale signs of Pin-Worms . . . ugly parasites that medical experts say infest *one out of every three* persons examined. Entire families may be victims and not know it.

To get rid of Pin-Worms, these pests must not only be killed, but killed in the large intestine where they live and multiply. That's exactly what **Jayne's P-W** tablets do . . . and here's how they do it:

First—a scientific coating carries the tablets into the bowels before they dissolve. *Then*—**Jayne's** modern, medically-approved ingredient goes right to work—*kills* Pin-Worms quickly and easily.

Don't take chances with this dangerous, highly contagious condition. At the first sign of Pin-Worms, ask your druggist for *genuine* **Jayne's P-W Vermifuge** . . . the small, easy-to-take tablets perfected by famous Dr. D. Jayne & Son, specialists in worm remedies for over 100 years.

JAYNE'S P-W for PIN-WORMS

For admirers of Cardinal Newman there will be two forthcoming books by and about him. One is **Newman's Way** by Sean O'Faolain, a biography of Cardinal Newman, published by Devin-Adair, which will be the October selection of the Catholic Book Club. The other is the first in a series of 60-cent pocket-sized books to be introduced by Newman Press, in co-operation with the Newman Bookshop of Oxford, England. First title to appear in this series is **The New Eve,** selections from the writings of Cardinal Newman on the Blessed Virgin.

Especially interesting to Religious will be the re-issue of Rev. Mother Janet Erskine Stuart's **Prayer in Faith,** thoughts for the liturgical seasons and feasts, excerpted from the spiritual notes and occasional verses of the renowned nun. The book, first published in 1936 by Longmans, is now issued by Newman Press. Also published by Newman Press is Don Columba Marmion's **Suffering with Christ,** an anthology of the writings of Dom Marmion, including extracts from **Christ, the Life of the Soul; Christ in His Mysteries; Christ, the Ideal of the Monk;** and quotations from Dom Marmion's letters and notes on his own spiritual life.

Fans of C. S. Lewis will be happy to know of the fall publication, by Macmillan Company, of a one-volume edition titled **Mere Christianity,** which contains **The Case for Christianity, Christian Behaviour,** and **Beyond Personality.** Likewise, those who enjoyed **The Little World of Don Camillo** will be interested to learn that Giovanni Guareschi has written a sequel, **Don Camillo and His Flock,** published by Pellegrini and Cudahy.

FIRST Communion Book, For the Home and Infant School, by the Rev. M. Tynan, Brown and Nolan, Ltd., Dublin, distributed by Declan X. McMullen, New York, pp. 139, $1.79.

American teachers of catechism will find helpful supplementary material in this little book by the inspector of schools in the diocese of Limerick, Ireland. Father Tynan's book, suitable for the instruction of children from 4 to 8, employs the story method in teaching religion. He does this, he explains in the introduction, because the Catechism reduction of the history of Our Saviour's life and passion to questions and answers provides only the bare bones of the story. Therefore he uses Bible Stories and the elements of Bible geography to amplify and make concrete the truths of the catechism.

The author's aim, of course, is the primary one of helping children grasp the meaning of what they are taught and not learn it merely by rote. Canon Law points out that children must understand the mysteries of the Trinity, the Incarnation, and the Redemption, **after their own manner.**

The book is divided into four parts treating the period before, at, and after the coming of Jesus, and an appendix containing prayers and hymns. Each lesson contains suggestions for chalk talks, things to do, emphasis on hard words, and repetition of central truths.

MARY in the Documents of the Church, by Paul F. Palmer, S.J., The Newman Press, Westminster, Maryland, pp. 129, $2.25.

When the Holy See defined the dogma of the Assumption of Our lady there was renewed interest in the prerogatives of the Mother of God. In some Protestant quarters the proclamation provoked anew debate on the theology of Mary. It is Father Palmer's contribution in this book to present the documents attesting to the truth and continuity of the Marian tradition in Christianity from its beginnings to our own times.

The documents are from the early ecclesiastical writers and Fathers of the Church, from the creeds and canons of ecumenical councils and from the official pronouncements of the Holy See.

As Father Gerald G. Walsh, S.J., writes in the preface, Father Palmer has succeeded especially in delineating the history of theological vocabulary, and in this respect provides common ground for discussion among Catholic and non-Catholic Christians in the contemporary debate. For Catholics interested in Mariology the book will provide a valuable source of study.

CHRIST'S Appeal for Love, by Sister Josefa Menendez, translated by L. Keppel, Westminster, The Newman Press, pp. 176, $1.75.

This is an abbreviated version of the long and somewhat difficult **The Way of Divine Love** which Newman Press brought out earlier and it will serve as a nice introduction to the thought and to the spirituality of Sister Josefa whose work is winning a larger and larger audience. (One might also note that Newman Press has made pamphlet extracts of Sister Josefa's works available).

Sister Josefa was a Spanish Religious of the Sacred Heart who died in 1923 at Poitiers at the age of 33, after only four years in the community. Yet her reputation has gone almost literally to the four corners of the earth in the short time that has elapsed since her death in obscurity—an obscurity which she herself had sedulously preserved in her lifetime.

The burden and joy of her life was intimacy with the Sacred Heart, who, she felt, had chosen her as a victim, and who, she faithfully recorded, revealed to her a message of love and mercy for mankind. She belongs then in the tradition of Margaret Mary Alacoque; and the phenomena of this life offer an interesting parallel to that of the other's.—**G. J. Gustafson, S.S.**

THE Eternal Shepherd, by Thomas H. Moore, S.J., Apostleship of Prayer, New York, pp. 62, clothbound $2.00, paperbound, $1.50.

This is the first in a series of short meditations on the life of Our Lord, written by the editor of **The Messenger of the Sacred Heart** and first appearing in that magazine. It is a small book, prepared by Father Moore for the convenience of Religious when travelling or when away from their communities for summer school or other reasons. It is the author's project to follow this first book with a whole series covering the entire life of Christ.

Books Received

Christian Ethics, by Rev. Leo R. Ward, C.S.C., B. Herder Book Co., 15 S. Broadway, St. Louis, Mo., $4.00.

Life Everlasting by Reginald Garrigou Lagrange, O.P., B. Herder Book Co., $4.50.

The Words of St. Francis, by James Meyer, O.F.M., Franciscan Herald Press, 1434 W. 51st Street, Chicago, Illinois, $3.00.

Lord Teach Us How to Pray, by Rev. Richard Graef, C.S.Sp., Frederick Pustet Co., New York, $3.00.

The Conquest of Life, by John W. Cavanaugh, C.S.C., St. Anthony Guild Press, Paterson, N. J., $2.50.

Party Fun for Boys & Girls, by Lillian S. Graham & Marjorie Wackerbarth, Prentice Hall, 70 Fifth Ave., New York City, $2.50.

The Children's Friend, by Thomas A. Lahey, B. Herder Book Co., St. Louis, Mo., $1.95, paper; $2.25, cloth binding.

Murder at St. Dennis, by Margaret Ann Hubbard, Bruce Publishing Co., Milwaukee, $2.95.

The Wooden Statue, by Dorothy Mackinder, Declan X. McMullen Co., 22 Park Pl., New York City, $2.95.

"Dear Sitter" (Sitters' Instruction Memos) A. P. Leland, 915 Olive St., St. Louis, 55c.

Horizons (Volume 2), Exposition Press, 386 Fourth Ave., New York City, $3.00.

The Halo on the Sword, by Mary Purcell, Newman Press, Westminster, Md., $3.00.

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Most Reverend

Fulton J. Sheen

OUR Divine Lord never made a distinction between races or colors, not even between the East and West. It is however an historical fact that the Western World is Christian and the Eastern World is not. The difficulty our missionaries have to face in India, Korea, Africa and Japan is to convince the Eastern people that Christianity is not Western. Added to this association of Western-ness with Christian-ness is the Communist propaganda that the Western World is "imperialistic." Hence the missionaries are accused of being "agents of imperialism."

There are three answers to this dilemma of how to bring the Divinity of Christianity to Eastern peoples without it being tarred with "Western-ness."

The first way is to educate native priests, Brothers and Sisters. Communism prospers in China, India, Hungary and Poland by making the natives Communists and thus creating the illusion that Communism is natural to their culture. The American people would not be satisfied if most of their bishops and clergy came from a foreign country; the Eastern people are entitled to share the same sentiments. Hence let the Church in Africa be governed by Africans, the Church in Japan by Japanese, etc. Some progress in this direction is being made. In Africa today there are 1500 native seminarians in 44 major seminaries. In Tanganyika there is a major seminarian for every 4,000 Catholics; in Nyasaland one for every 6,600; in the Congo one for every 10,000 Catholics. A seminarian can be completely educated for $600 or supported for $150 a year. A Catholic in America who wants an adopted son a priest will make this sacrifice for the sake of the faith. By this means will we convince the Eastern World that Christianity is not Western.

The second way of doing it is to universalize our prayer! In order to make Americans conscious of the world we have created a Rosary in which each of the decades is dedicated to a missionary continent. At your request and an offering of $2 for the Holy Father's Missions this World Mission Rosary will be blessed by me and sent to you.

The third way of bringing the Western and Eastern World together is by the Western World making sacrifices for the Eastern World. Do without a package of cigarettes, a new dress, a luxury of any kind in the name of Jesus and Mary in reparation for your own faults and in gratitude for the gift of faith. Your sacrifice will be distributed by the Holy Father to the needy missions of the world. This is what others are doing! **GOD LOVE YOU** to U.S. for $34.94 half of a 10% retroactive pay, for $10.50 won in bowling tournaments, for $1.50 sacrificed by not buying soft drinks and for half of a pay raise, $158.10—in all $205.04 for the Holy Father's Missions . . . **GOD LOVE YOU** to P.F. for $85 he sent the Holy Father's Missions. Part of this was 10% of his gross earnings and the remainder his saving of pennies from the last few months . . . **GOD LOVE YOU** to H.M. for $50 a birthday remembrance of her deceased mother who harbored a sincere love for the missions . . . **GOD LOVE YOU** to F.F., 14 years old, for $16 the money he received on different occasions from his family. Recently he became ill and promised Our Blessed Mother to send this money to the Holy Father's Missions if he recovered.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 E. 38th Street, New York 16x, New York or your Diocesan Director.

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NOTE: Volume No. 4 (For Seniors—"The World You Will Face") is being revised. It is not now available.

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Our Sunday Visitor

HUNTINGTON, INDIANA

Catholic Chaplains At Convention

A group of Catholic chaplains get together at the annual convention of the Military Chaplains' Association held in the Army Chaplains' School at Fort Slocum, N. Y. Left to right, and the diocese from which they come, are Army Chaplains Patrick B. Fay (Col.), New York; Charles D. Rooney, O.P. (Maj.), Louisville, Ky.; William F. Nern, S.D.S. (Lt. Col.), Green Bay, Wis.; Augustine Ciuffo, O.F.M. (1st Lt.), New York; Edward J. DeMars (Col.), Detroit; and Navy Commander B. D. Mahedey, C.P., Chicago.

Rally Round!

by Daniel A. Lord, S. J.

Back To Jeans

AS a person who spends a fair amount of his life with his chin jutted invitingly, I deserved what I got—a rain of blows to the place where other people sometimes have a dimple. Me, I have just a grey-white stubble when I forget or fail to shave regularly.

It seems that I shouldn't have spoken up against blue jeans some time back. A lot of people like them. A lot of mothers find them a wonderful saver of time and money. And when I called them levis, I was wrong in not being respectful: For there turns out to be a real Levi, and he was quite a benefactor of the human race. As for blue jeans not being the thing to wear to school and to parties because they are obviously work-clothes, my comment turned out to be an insult to the working man who properly wears them, a sign of my own snobbery, a rejection of democracy, and a plea for the wealthy and the beautifully dressed.

Anyhow, thanks lots for proving that you read this little column. Your certainly Rallied Round this time; and I am content. There is an old saying among the theatrical people: Applaud me if you will; hiss me if you must; but don't ignore me. And when I took typewriter in hand to say I thought blue jeans belonged where blue jeans were meant to belong, I turned my typewriter into an offensive weapon.

But there were those who defended my conviction that work clothes were work clothes and male garments not female garments and that the landscape had not been notably improved since the teenagers took to wearing levis to almost any sort of occasion. (Incidentally, I didn't start the controversy out of the air; you may recall that I had had some letters from high school girls asking me what I thought of blue jeans. My letter was an answer to them.)

A teacher, however, wrote approvingly: "We need a few more articles like this. You might go after two other degrading and abominable feminine styles, the ugly shorts and the 'see-all dresses.'"

In all honesty, I didn't suggest that blue jeans were immodest. That makes the issue a little different.

A mother writes in my defense: "I was very happy to know that someone else interested in youth is on my side. My children aren't teenagers but they will be before long, and I sincerely hope the fashion trends change before then. Well-meaning relatives already tell me that I could save myself a lot of washing and ironing if I'd put the kids in jeans instead of dresses. But I like to see girls look like girls and boys look like gentlemen."

Comes another quote worth considering:

"We complained of the rowdy attitudes of the teen-agers. Perhaps if they were dressed in dignified looking clothes, they might be more apt to act in a more dignified manner."

But the defenders of my protest are not very vocal compared with those who reached up to rap me over the knuckles. (I type this present article with slightly lame fingers; deserved, I'm sure, but the skin still broken or bruised.)

Writes an irate father: "I hope the youth of our country continue to wear blue jeans. Even if it means that you stay home, that may be a good thing for you to do. My wife, 17, wears 'em during her house work and often when shopping; my sister, 30, does too. My niece aged 10 plays and does chores in them. They all look beautiful and comfortable. No more than you do I like hillbilly and cowboy stuff. But blue jeans are typically American; a beautiful girl looks wonderful in them; a homely girls looks homely, but then a homely girl looks ugly in the costliest fashions."

Mothers are all for the labor-saving device which is the blue jeans. "Oh, the loads of ironing they save me!"

Evidently the problem of the dress versus the blue jeans has become fairly acute in some schools. This is one mother's version of the debate: "The blue jean problem flared up in our parochial school when the sister principal sent home all boys wearing blue jeans because they were not clad in 'proper school attire.' She demanded a clean shirt every day, plus neatly pressed pants. Suits, she felt were preferable.

"Does she have any idea what this means to the mother of several children? My husband has a white collar job, and I do my own work."

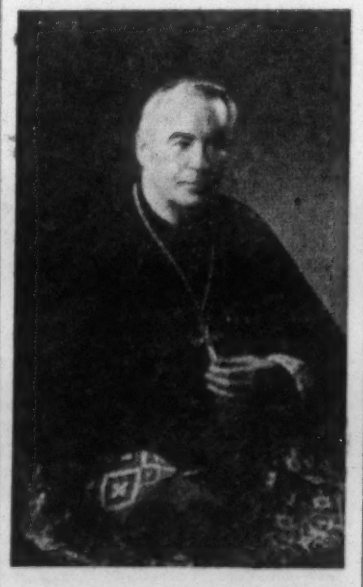
Well, it's a debate worth listening to: On one side, the mother burdened with expenses and with housework; on the other the Sister convinced of the value of proper clothes as discipline, training, a social obligation. The mother struggling with the problems of a household, and the Sister struggling to bring up young Catholic ladies and gentlemen. Will the world be notably improved if teachers, religious teachers especially, let down the standards of the classrooms?

"My girls," writes another mother, "wear them for every day as I do, for you can't see me milking seven cows in a starched ruffled dress and nylons. Once when my husband was working in the field, I finished my chores, made supper, bathed the girls, and decided to dress up. I got into a frilly ruffled blouse and skirt that was a mile around, put on a new face, dressed the girls in parallel, and waited for Daddy. But while waiting, I decided to empty the garbage pail. My skirt flew over my head, I struggled with yards of gingham, looking at our neighbors to find with great relief that no one saw my struggle. When my husband came home, he looked at my nylon clad ankles and fresh if ruffled hairdo and said, 'Where are you going?' When I said 'Nowhere,' he retored, 'I don't believe it.' So now at the end of the day, I bathe, put on my blue jeans, and relax. P. S., the neighbors were looking when I battled my skirts."

Did I suggest ballgowns for slopping pigs? I don't think so. What I suggested was the right garment for the right occasions, and I questioned whether work clothes were right for any occasion but for manual work.

But when I mentioned work at all, what an outcry. Let me tell you about that next week.

Abbot Richard



The Rt. Rev. Richard Felix, O.S.B. has been solemnly blessed and installed as the first Abbot of St. Benedict's Abbey for Home Missions at Benet Lake, Wis. Abbot Richard has contributed many articles to **Our Sunday Visitor** and is the publisher of the popular **Why** leaflets.

On one occasion, back in 858 A. D., the succession to the throne of Japan was settled between the two sons of Emperor Buntoku through the medium of a wrestling match between the two.—**Ave Maria.**

Gospel Story

'Deaf And Dumb' Steno

ALBERTA SCHUMACHER

"ONE . . . two . . . three . . . help me keep my temper . . . four . . ." Mr. Gibbs closed his eyes in pain against the sight of the poorly done letters his new secretary had placed on his desk for his signature.

"Miss Johnson!" he called to her. She came and stood before him, looking at him with stricken eyes. He could tell she knew the letters were not what they should be. The red lips trembled ever so slightly. "Miss Johnson, you didn't take my dictation at all well. You left out whole sentences and completely lost my meaning. If I dictated too fast why didn't you tell me? Why didn't you ask questions?"

"I'm sorry, Mr. Gibbs," the girl said in a small voice. "I—when I get excited during dictation I can't hear. It isn't that I'm hard of hearing. It's just that I get so tense and—and . . ."

"Deaf and dumb," Mr. Gibbs was thinking. So many girls were on their first few days of work. This girl was not dumb in the slang sense of the word however, just in the sense that she, like so many others, couldn't seem to find her tongue to ask questions. Questions save a lot or retyping work. A charming girl, he decided, and intelligent. The school had given her excellent references.

"Miss Johnson, did you get so frightened when you took dictation from your teacher in practice sessions? Am I such an ogre?"

Miss Johnson clasped and unclasped her hands. "I did get excited at school," she admitted. "I—I didn't make such good grades till I did what Sister Dolores told me." She hesitated. Mr. Gibbs smiled encouragingly. "I can do the same thing here," she went on then in a swift rush of words. "I should have this morning when I took the dictation . . ."

They re-did the letters then. Mr. Gibbs was most pleased with the result. It was hard to believe the same girl had typed this second pile of letters. He had to know her secret. She was most reluctant when he asked her to tell him just what it was she had learned from Sister Dolores.

"But, Miss Johnson, most girls have to overcome timidity when they enter this office. Whatever it is you do to make such a change in yourself and your work would help other girls and help me, their employer. You realy owe it to us to tell your little secret . . ."

The young woman looked at her toes. "If you must know, I prayed before taking this second dictation. I prayed the same way I used to pray at school. It's a prayer I make up to fit the occasion, just 'open my ears and move my pencil right.' It sounds queer, but it works every time."

"I like that," Mr. Gibbs said enthusiastically. "It renews my faith in the younger generation. Tell me don't you ever have trouble praying? Does it just come natural to you? It never did to me."

"It didn't to me either till Sister taught me to relax. She said most people don't give God a chance to say anything when they pray. Either they do all the talking, or they are silent but so tense they can't hear God talking to them. It's a little like the way I got when you first dictated to me this morning."

"Deaf and dumb?" Mr. Gibbs grinned, and then regretted the words at once when Miss Johnson blushed from ear to ear. "Now don't take offense," he said. "I have your excellent grade record. I just meant that you were in such a panic you couldn't hear or find your tongue to ask me to say things over."

"Oh," Miss Johnson said in a relieved voice.

"It must give you a wonderful sense of security to be able to come that close to Our Lord in prayer. I wish I could pray and get answered like that. I don't know . . . I've read the New Testament . . . but somehow I have never achieved that closeness they seem to have taught you . . ."

Yes, there is a wonderful security to be had in knowing and loving Jesus, in being familiar with His life. He still heals the "deaf and dumb" who call on Him for help. We speak of "deaf and dumb" in the sense that Miss Johnson was deaf and dumb temopararily from fear and panic. He still answers prayer for those who place their trust in Him. If one listens quietly with his heart, he hears.

There are many like Mr. Gibbs who long for a closeness to Jesus. First, they need knowledge of His life, for to know Him is to love Him. To our mind, **"The Children's Friend,"** a recently-published life of Christ for children (of all ages) is an excellent aid toward achieving the knowledge, love, and security needed in this turbulent age.

Entertainingly written and beautifully illustrated, this book by Father Thomas A. Lahey brings us very close to the same Jesus Who healed the deaf-mute in today's Gospel, and Who calmed the tense secretary in today's Gospel story. We must become as little children to come close to "the children's Friend." It is very possible that Mr. Gibbs may learn this childlike simplicity from his secretary. Catholic girls carrying notebooks into the business world may well be Christophers carrying Christ to the market place.

Finding fault is one of the world's most unskilled trades.—**The Tablet.**

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Young Readers and Writers

ALMA SAVAGE, Children's Page Editor

Letter from Alma

LAST week I learned that someone whom I had long wanted to meet was visiting not far away. I had known of her as a splendid teacher through the years. She had once been President of a famous girls college, she had been a scholar in the field of Greek, and in philosophy. Her lovely poetry had been published in a number of magazines.

This describes what I had heard of Sister Thomas Aquinas, who, during the school year can be found teaching the novices at the Dominican Motherhouse in Sinsinawa, Wisconsin. When I reached the convent where she was staying, I found a warm, friendly Sister in a Dominican white habit, her eyes deep and blue, her skin clear and white. She was so interested in books and people, and her conversation was so fascinating that the afternoon had almost slipped by before I realized that I must bring away with me some very special message for our readers.

And so at that point she consented to tell me something of her early life. She said that after finishing high school in Madison, Wisconsin, she had taught country school for a few years.

"I had never really thought of having a vocation," she said. "Then one day when I was 20 years old I knew that I must go into the convent.

"I suddenly became aware of eternity, and I felt I must get myself into surroundings so that I would never stop being aware of it."

So she went to her pastor and asked him what he thought about it. He smiled at her knowingly. "I was waiting for the lightning to strike," he said.

"And that's the way it did come," Sister's blue eyes smiled—"suddenly, all in a flash—and I knew that was it."

A Message For You

Then Sister Thomas Aquinas gave me a message for our readers which I think all of us might remember a long time.

Many years ago there was a priest who lived at Marquette University in Milwaukee, whose name was Father Brown. He had been ill for a long time, and the last few weeks he was not able to speak. Then one afternoon as a friend sat by his wheel chair, Father Brown raised his head, opened his eyes, and said:

"Hello, Christ, my Lord and King!" And at that moment he died.

"You know," Sister Thomas Aquinas said. "He must have had the habit for a long time to salute Our Lord when he first awoke. It was like second nature to him.

"It would be a wonderful habit for all of us, wouldn't it," she said, "to salute Our Lord at the moment we awake—before we think of anything else. We're all potential soldiers of Christ, so what is more natural than saluting Christ our Captain. We can greet Him and tell Him that we will live the day with Him.

"If we can get into the habit of doing this, we will never stray very far from God—and we'll be ready to greet Him, too, when we finally wake up in heaven."

Here is something for some of our intellectuals to ponder over. It comes from the pen of Cardinal Mercier. He writes: "Whatever may be your capacities and your intellectual powers, whatever may be the depth and extent of your knowledge, if you are unwilling to humble yourselves to become as little children, poor in spirit, and stripped of all created things, you will never attain to the secrets of wisdom in which God Himself wants to initiate you."—**Thomas A. Lahey, C.S.C.**

By The Help of God

Rosemary Klein — Logansport, Ind.

FATHER Jack had penetrated far into the African jungle so he could convert the natives. He was sitting in his straw hut reading his office.

Suddenly he looked up and listened. Tom-toms of an unfriendly tribe were heard in the distance. A chill ran through Father Jack. What did this mean?

A little native boy ran up to the priest's hut and panted, "Father, we have bad news. The beat of the tom-toms say there will be war with the unfriendly tribe. Come with me, Father, and I will take you to safety. There is a boat ready for you down by the river."

Father Jack shook his head. "No, I can't leave my people here," he said.

"But Father," protested the boy, "You may be killed."

"Trust in Our Heavenly Father," answered the priest. "If we shall die, we will die for the True God. Could there be anything better than to be with Him?"

The boy was silent. Then he spoke, "Oh, Father, look! They are bringing one here and he's wounded."

Father Jack was very busy dressing the wounds of the small tribesman. He didn't notice the danger he was getting into as he ventured to go outside to administer to those who were suffering.

Quickly two men grabbed the priest by his arms. He struggled but could not free himself. Two natives came in back of him with spears. They motioned for him to walk forward.

The wild plants grew very dense as they hacked their way through the jungle. No one seemed to know the priest had been taken captive.

Father Jack prayed that something would happen between the two tribes to stop the war. He prayed all the time he was walking.

Just then he heard a faint cry, and he stopped in front of a large wild plant. He wondered what had made him do so but yet he could not force himself to go on. There seemed some power greater than his own that made him do this. And he gripped his crucifix tightly in his hands.

The unfriendly natives were astonished to see the leaves of the huge plant unfolding! There inside the plant was a tiny babe. It was their leader's daughter who had been kidnapped before the war had started.

Father Jack and the precious baby were taken to another little village. The natives explained to their leader how his little daughter had been found. The leader of the tribe was so overjoyed when he found his daughter was safe that he said he would carry out any wish that the priest desired.

The tom-toms began beating again. This time the message was, "Let the war end. We shall not fight. We are friends." The fighting ceased, and once more peace hushed over the little villages in the jungle.

Father Jack feasted with the new tribe, and he returned signs of friendship to the leader. Already he had gained the respect of the tribe. The natives were interested in the story of the priest with his powerful cross. They wanted to find out how he got his wonderful powers. Would he explain it? His answer was simply, only "By the help of God."

Here was a new opportunity for the missionary to establish Our Lord and the True Faith in the hearts and souls of men.

ACTS OF THE APOSTLES—CHAPTER 41

A Long Sermon

Marigold Hunt

THE last day of the week that Paul and his friends stayed in Troas was a Saturday, which of course was like our Sunday for the Jews. But they had a way of counting days that seems very odd to us. As soon as darkness fell in the evening it counted as the beginning of the next day! So after dark on Saturday counted as the beginning of Sunday. The Christians who had been brought up as Jews still kept Saturday for rest and prayer and when Saturday was over, on what we would call Saturday evening and they called the beginning of Sunday, they met for supper and Mass.

Paul preached to them on this, his last evening in Troas, and he had a great deal to tell them, so much that he was still speaking at midnight. Now don't be too surprised—remember it may have been quite late at night when he began! Still, what with the lateness of the hour and all the lamps burning in the room where they were which made it hot, at least one of his congregation fell fast asleep. This was a boy called Eutychus and by bad luck he was sitting on the window sill, so naturally when he went to sleep he fell out of the window. The room they were in was on the fourth floor of the house and when everyone rushed down they found poor Eutychus lying on the ground, quite dead.

Paul came down with the rest and bent over the boy and put his arms round him. Then he said "There is no need to worry: he is alive." Well, it didn't look like it, but they supposed Paul knew, so they all went back upstairs and Paul said Mass and gave them Holy Communion. Afterwards, he and the rest sat talking, waiting until it was light enough to travel. Then he left them, and everybody else got his belongings together to leave too, and they found that Paul had been quite right about Eutychus:

For The Children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Girls and Boys!

ONCE, not very long ago, there was a man who had a little son. The man was a soldier. Like all good fathers, he loved his little son very much. He liked to play with him, to talk to him, to watch him when he was sleeping. And the thing that he liked best of all was to know that his little son loved him.

For several years the man and his son were together. Then a letter came for the man. It told him that he had to go far away to fight. Naturally, he was sad, not because he had to fight for his country, but because he would have to leave his little boy. He knew that he would not be able to talk to him, or watch him when he was sleeping. But he felt that he would not mind being away so much if he could only be sure that his little boy was thinking of him.

So the man talked to his little boy before he left. He said, "Son, every day when the church bells ring six o'clock I want you to think of me. I will not be here, but I will be very, very happy because I will know that you are thinking of me." The little boy said that he would do it.

And he did do it. Every day when the church bells rang he thought of his father. And even though the man was far away he was happy, because he knew that his little boy was thinking of him. He knew that when he came home his little boy would still love him, because he had always thought of him.

We're Like That Boy

Now, in a way, we are like that little boy. We are far away from our Father in heaven. But some day He will come to us, to take us to His home. And He will be happy then if He finds that we still love Him.

But if we never think about our Father in heaven we will not love Him. For that reason we **must** think about Him. We must think about Him often. We must think about Him in the morning, and at night. We must think about Him before and after our meals.

That is why our morning and night prayers are important. That is why we ought never forget to pray before we eat, and afterwards. Prayer is thinking about God and talking to Him. So when we pray we can do more than the little boy did for his father. We can be really close to God. We can help ourselves, every day, to love Him more.

---

he was perfectly well which was a great comfort to everybody.

Paul Takes A Walk

The reason Paul set off alone was that he wanted to walk and the rest were going on to the next port by ship. The port was Assos, just across the northwest point of Turkey. It was 30 miles away by land, and why in the world Paul wanted to walk there after being up all night, when he could just have well have gone by ship, I can't imagine. But that is what he did, and I think he must have been rather a tough Apostle to want to.

At Assos he got on board the ship and they all sailed away down the coast of Turkey to Mitylene. From there they went on down the coast past Ephesus to Miletus. Paul didn't want to go to Ephesus itself, because he was in a hurry to get to Jerusalem in time for Pentecost and he knew that there would be too many people who wanted to see him in Ephesus and too many invitations to dinner that it would be difficult to refuse. But he did want to see his special friends, the priests he had left in charge at Ephesus, so he sent a message to them from Miletus, asking them to come and see him there.

To those that love God all things work together unto good.—**Romans, 8:28.**

For Service Men, Women

IF you are a serviceman or woman, The FIGHTING 69th is for you — now! Your temptations against the 6th and 9th Commandments are too numerous to mention. You may never see the front lines, but you still have a battle on your hands—the battle for your soul. Here's an outfit which will help you *fight* for decency and purity of life — and with the special aid of St. Mary Goretti, patroness of The FIGHTING 69th. For the free explanatory pamphlet write to Father Conroy, FIGHTING 69th Headquarters, OUR SUNDAY VISITOR, Huntington, Indiana.

BE A

Missionary Sister

Where is "Victory Noll?"

The Motherhouse of the Missionary Sisters of Our Lady of Victory is located one mile west of Huntington, Indiana, where ***Our Sunday Visitor*** is located.

What is its purpose?

To prepare young women for Home Mission Work in the United States among children who have not the advantages of a Catholic school education, and of adults, who also lack that opportunity.

Where is their field of work?

It is not limited to any area. Centers are established in Indiana, Ohio, Michigan, Kentucky, Alabama, Missouri, New Jersey, California, Nevada, Utah, Colorado, Arizona, New Mexico and Texas.

If YOU are interested in their religious life and work, write for illustrated literature and information to:

SUPERIOR GENERAL

VICTORY·NOLL

HUNTINGTON, IND.

Americans Want Religion In Education

It is my thesis that there can be no bill of divorcement between education and morality. The great bond between these last two—education and morality—the annealing force—is religion. I believe there is a definite place for religion and education, not divorced, but united in our American tradition.

Municipal Court Justice Charles H. Breitbart, speaking before Jews in New York (January, 1948) said:

The time will come when we will adopt the system of the Catholic parochial schools. I think that Catholics are to be admired for the way they provide for the religious education of their children. I hope and trust that we will follow their example.

Endorsement Of Atheism

The editor of the Jackson (Miss.) *Daily News* wrote on August 4, 1949:

The exclusion of religion by law from education is a legal endorsement of atheism and irreligion. If positive religion cannot be taught in the public schools because the children are not all of one faith, then the least the government could do would be to actually encourage schools which do teach it in addition to the curriculum prescribed by the State.

The editor further observes:

Catholic schools will stand in every state in the Union as a remarkable tribute to the Catholics of the United States. The best citizen of the United States is a religious citizen. Catholics believe that their schools are serving not only their God but also their country. The results are recognized by the fair-minded citizens of the United States.

The editor of the Springfield (Ohio) *Sun*, wrote on November 9, 1947:

There are, as we see, millions of American parents—not all of them Roman Catholic by any means—who are willing to incur a double expense in the parochial school education of their children because that education includes some guidance in the ways of God.

The guidance may not be quite the same as that offered by many Protestant churches in their one-hour-per-week Sunday schools, but the God is indisputably the same God Who has been so rigorously banned from the public school system.

Must Become Anti-Religious

J. J. Gilbert in his "Washington Letter" (December 10, 1948) expressed his belief that if the American schools act on the principle "there should be a wall of separation between the Church and State," the public schools must be kept first secular and then aggresively anti-religious.

The POAU charges the Catholic Church with trying "to take over the public schools," but from various parts of the country we hear reports that Protestants have already taken over the schools; that Baccalaureate Sermons on the high school and college level are addresses almost exclusively by ministers of religion. This should be opposed on a POAU principle. If these two groups come in conflict the pendulum will swing far in the direction of active, vigorous secularism or anti-religion.

Objection has often been raised against the emphasis placed on the observance of religious holydays, such as Christmas and Easter. If these feasts actually represent matters religious, how could one expect that their religious aspect be kept in the background?

They Are With Catholics

Dr. Luther A. Weigle, of Yale Divinity School, and Dr. F. Ernest Johnson, Director of the Department of Research and Education of the National Council of Churches, and Thomas Keehn, Legislative Secretary of the Council for Social Action for the Congregational

Continued from page 1

Christian Churches, have been vigorous in their denunciation of the total elimination of religious instruction from the public schools. Hence the charge that this must be done in order to maintain the American principle of separation of Church and State is denied. He maintained that complete separation of Church and State has never existed in the United States, and that it is far more important to fight the secularization of our culture.

Dean Weigle observed in this connection:

It is not unbelievers, but believers who brought religious freedom into American life and established it as a national principle.

He continued:

Separation of Church and State in this country was intended not to restrict but to emancipate the Church; not to impair, but to protect religious faith.

Juvenile Crime Growing

George E. Sokolsky, analyzing reports of the Federal Bureau of Investigation on crime, called attention to the fact that rape and aggravated assaults were 48.3% and 59.5% over the average for 1938 to 1941. He went on to note how excessively murder, burglary, and larceny increased far above any previous average.

But his analysis for the real reasons for crime growth is very interesting. Despite almost full employment and little poverty in our day, burglaries and thefts are at an all time high. Despite the growing budget for the improvement of education there are more children in every classroom who will land in prison than ever before. Sokolsky writes:

Nevertheless crime increases, and it increases among the young.

Guided By Moral Law

He contrasts the social conditions of New York today with the time during which he attended school and observed that religion made the difference. He writes:

Suppose we were not to deal with crime but with virtue! Suppose we were to ask why young people do not commit crimes! What makes them good?

I attended, as a boy, a public school in a New York slum—one of the very worst slums in this complex city. All of the boys came from what these days would be called "underprivileged homes."

I should say that for most of the boys a penny was a lot of money. Some of the boys lunched on a frankfurter and roll sold by a push-cart peddler for a cent or two. I knew of boys who lunched on a roll with mustard to sweeten it.

Now, I have come across some of these boys 40 years later and many of them are fine men, some in the higher professions, some in business. There may be some thieves and racketeers. A few of my classmates were earning their livings as pick-pockets even while we were in elementary school. In fact I recall one boy who opened a school for pick-pockets, but his pupils were very few indeed.

What kept most of these children of immigrants who lived in stark poverty virtuous? Many of their parents were totally absorbed in the task, from sunrise to sunset, of earning a meager living. Few of their parents were literate in any language.

Fewer still could speak English or were familiar with the mores of this country. Yet they maintained a high standard of ethics and were guided by the moral law.

The answer, of course, is that they did not live secular lives. They were a deeply religious people whose personal lives were closely associated with God's Law of right and wrong.

And they knew God's Law and handed it down to their children with unfailing certainty.

Theirs was not a "relative" world but one in which "Thus saith the Lord" was controlling.

They called it "respect," but it meant obedience and love.

People Are The State

Secularization of education may have advantages but it has produced no substitute for moral law.

J. Edgar Hoover might look into that.

William Park Armstrong, of Princeton, New Jersey, would have Americans remember that "the State does not exist apart from the people who compose it; that it cannot be better, therefore, than the people are; that the people cannot be made moral and religious unless they are taught moral principles and religion; that if the school education is purely secular their minds and their thinking must become purely secular.

He continued:

Christian parents should assert the right of their children to a Christian education in the schools they support. In a Christian country like ours, the Christian Church and the systems of education should know no disagreement as to aim or method, but move in perfect harmony to the attainment of a perfect training of the young. No Christian parent should be content to have his child attend a school where religion is ignored or put in a corner. He is thereby doing irreparable hurt to his child. And no government has a right to exclude religion from a school which it compels Christian people to support.

Religious Discipline Needed

In February, 1948 Representative Ralph W. Gwinn (R.N.Y.) said:

According to Christian concepts the individual is the source of responsibility, of energy, of creative capacity and of production. His self-government, therefore, depends upon his religious discipline without which he cannot function as a self-governing person.

On October 11, 1946, the Executive Council of the American Federation of Labor quoted the A.F. of L. Committee on Education as follows:

There is a minority group today that holds that in conformity with the religious concepts of their faith that a form of sectarian instruction must be given with all other educational training, as an integral part of the education of children. The right of this minority group to its convictions must be zealously safeguarded. Not only to protect the rights of the minority but actually to promote the unity of a functional democracy must we preserve the means through which minority viewpoints are expressed.

Brother Of Senator Taft

On July 6, 1952, Charles P. Taft, brother of Robert Taft, candidate for the Presidency, who had one time been head of the Federal Council of Churches of Christ in America, took issue with Mrs. Agnes Meyer, member of the President's Commission on Higher Education, and wife of the publisher of the *Washington Post*, who charged that the Catholic Hierarchy and reactionary Protestants were seeking fringe benefits for sectarian schools.

Mr. Taft deplored the tendency by public schools to regard religion as an "extra curricular activity, usually less important than football or basketball."

Mr. Taft also expressed himself in favor of the released time program of religious instruction, observing:

I have little sympathy with objections to the program. No child is required to go. The so-called pressure for conformity is no more than any independent mind has to resist from current crazes for slang phrases or wearing certain articles of apparel."

Mr. Taft believed that when teachers are selected those who have personal religion should be trained and he thought that the major religions in any locality should arrive at some agreement for the inclusion in non-religion courses of the maximum amount of religious material of a non-controversial nature which should be used.

Mr. Taft believes that the public school teacher "informed within by the

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Beautiful Church Built By Volunteer Labor

This 1,000-seat Ukrainian Catholic Church of St. John the Baptist at Cook's Creek, Man., 30 miles northeast of Winnipeg, Man., was built entirely by volunteer labor. A pulley was the only modern machinery used and the work, which was recently completed, took 21 years. The church is reputed to be the largest and most beautiful of the Ukrainian faith on the North American continent. Rising like a cathedral from the prairie wheatfields, the structure is 108 feet high, 140 feet long and 100 feet wide. The building is of reinforced concrete and tile construction topped by seven metal domes, and surrounded by a picket fence supported on concrete posts. Father Philip Ruh, 70, architect as well as parish priest, started construction in 1931 with a $3,300 building fund and promises of donations of labor and materials from his parishioners. When the church was consecrated it was entirely free of debt.

CHARLIE CALLAHAN'S

Sportscasting

RECENTLY in Detroit, where I happened to be on a quickie trip to give one of my undistinguished talks, I sauntered over to the Sheraton-Cadillac hotel. (It used to be the Book-Cadillac in case you haven't been in Detroit recently.) My purpose was to look up an old St. John's University (Brooklyn) basketball manager. This ex-hoop score-keeper is named Joe Trimble, and he's doing pretty well for himself, has been, in fact, for several years as a sports writer for the New York **Daily News.** His particular assignment during the spring, summer and early fall months is covering the New York Yankees, which would be nice work no matter how you spell it. Matter of fact, it was only because of learning that the Yankees were in Detroit that I happened to see the honorable Joseph who comes from an Irish family out of Brooklyn named Trimble. I new that at whatever hotel the famed Yanks were staying, there also would be Joe.

Mr. Trimble, as do a lot of people, discussed with me the possibility of seeing the Notre Dame football team in action this autumn season. He wanted to know when they were going to be in the east. So, I mentioned the date of Sept. 27, and stated that on that particular afternoon the Irish would be trying to defeat Pennsylvania, and vice-versa.

"That's right at the season's end, we'll probably be in Boston," said Mr. Trimble. But he wasn't sure, so he pulled out his Yankee schedule book. "Say," he said, "we play the Athletics in Philadelphia that evening." Having given himself this information, Mr. Trimble came through with a not-unexpected statement: "You know, I'd like to have my wife see Notre Dame. play. It's only a short hop from New York. Do you think you could help me get tickets."

Mr. Trimble being a distinguished representative of the press, I, of course, told him I would do what I could with reference to admission ducats. However, the information which he gave himself, and naturally me, since I was right there as he discovered that the Yankees would be playing in Philadelphia on the night of Sept. 27, injected another thought.

It will be great to see the Notre Dame team open the 64th season for the football Fighting Irish. But it could also be that folks in the area of Philadelphia that night will have the opportunity of seeing the Yanks engaging in one of those last-ditch down-to-the-wire battles for the pennant. Now, understand, I'm still picking the Cleveland Indians, but I wouldn't be the least bit unhappy if the New York Americans were still in the going on the 27th of September. Also, with the Marciano-Wolcott fight taking place at about that time in the same relative vicinity, the east will be the mecca of the great and the near-great in the sports world during the last week in September.

* * *

Baseball All-America

Mike Murphy is athletic director at Mt. Carmel high school, in Chicago and a constant reader of this column. Mike is usually writing to me to tell of the wonders of Mt. Carmel and of their great young football coach, Terry Brennan, the former Notre Dame halfback. But this time, Mike took pen in hand to disagree with the all-time baseball team selected by Christy Walsh, Sr. and his All-America board of baseball experts . . . which, bye-the-bye, included some of the outstanding baseball writers in the country. Their team, as you undoubtedly remember, was published here a couple of weeks ago. Mike presents his own selections, and since they add up to a pretty fair ball club, they are listed herewith:

Shortstop—Phil Rizzuto.
Second Base—Rogers Hornsby.
Third Base—Jimmy Collins.
First Base—Lou Gehrig.
Center Field—Stan Musial.
Right Field—Joe Jackson.
Left Field—Paul Waner.
Catcher—Gabby Hartnett.
Catcher—Roger Bresnahan.
Pitcher—Edward Walsh.
Pitcher—Mordecai (Three Fingers) Brown.
Pitcher—Eddie Plank.
Pitcher—Addie Joss.
Pitcher—Rube Waddell.
Pitcher—Ted Lyons.
Utility Infield—Larry Lajoie.
Utility Outfield—Harry Heilmann.

One may disagree, naturally, with any all star athletic selection. But there is a particular reason I printed Mike Murphy's baseball picks. He can say that he has seen every man on his team play. And there are very few selectors who can boast the same when it comes to picking the best major league baseball team of the past 50 years.

* * *

Football Preview

Let's make a little bit of headway in reviewing, or previewing if you will, the prospects of some of the Catholic college football teams:

University of Dayton—Hopes are high for the Flyers, as Joe Gavin, Notre Dame basketball captain back in 1930, begins his sixth season at the helm. A total of 26 lettermen return from last year's good team. There are even folks around the Dayton area who think that Gavin's boys will be in line for another bid to one of the smaller bowls. Last year, Dayton played in the Salad bowl.

Frank Siggins is said to be a very good T-formation quarterback. Last year, he completed 108 of 232 pass attempts, 17 for touchdowns. Jimmy Akau, a Hawaiian lad of 170-pounds, performs at fullback and a year ago set a Dayton seasonal ground-gaining record. Jimmy Currin, 215-pound end, is the favorite target for Siggins' passes. The Dayton schedule:

Sept. 27—Drake at Dayton.
Oct. 4—North Texas State at Dayton.
Oct. 11—Louisville at Louisville.
Oct. 18—Camp Lejeune at Dayton.
Oct. 25—John Carroll at Dayton.
Nov. 2—Xavier (Ohio) at Dayton.
Nov. 8—Marshall at Dayton.
Nov. 15—Miami (Ohio) at Oxford, Ohio.
Nov. 23—Xavier (Ohio) at Cincinnati (2nd game).
Nov. 27—Chattanooga at Chattanooga.

From now on, each week, until the start of the season, it will be our practice to preview the prospects of one or two Catholic college elevens.

'I Have Found . . .'

Continued from page 5

France, in 1572. Her father was President of the Parliament of Burgundy. At the age of 20, she married Baron de Chantal and lived with him in a feudal castle. He was a soldier, often gone from home, and friends used to tease her because she dressed so sedately when he was away. Her answer was the perfect one to all such critics: "The eyes which I must please are a hundred miles from here."

At the age of 28, Jane was left a widow—her husband had been killed by a friend in a hunting accident. Her sorrow was increased when she went to live with her father-in-law, who seems to have been thoroughly disagreeable. After seven years of trial, she met Saint Francis de Sales, who was preaching in Dijon. After a long correspondence between the two, Jane was called to Annecy to establish the Congregation of the Visitation. "In Madame de Chantal," said Saint Francis de Sales, "I have found the perfect woman."

She took her two oldest daughters with her. Another daughter was married, and her 15-year-old son was placed in her father's care. The new religious order prospered immediately. Jane demonstrated great vigor and firmness; she did not like to see the Sisters give way to human weakness; she followed Francis' plan of always uniting her own will to the Divine will.

Her own life was not without trials, for her young son became an ardent duelist, constantly in trouble. He died on the battlefield, but as a result of her prayers, he died a Christian.

Jane Frances de Chantal spent the rest of her life in the cloister. Queens, princes and princesses flocked to the reception room of her convent. When she went out to establish a new convent, the people would welcome her with demonstrations. But Jane—in a real spirit of humility—would say, "These people do not know me; they have mistaken me for someone else."

She was simply following the instructions of Saint Francis, who had written: "In the practice of virtues, let humility be the source of all the rest."

She died on December 13, 1641, and Saint Vincent de Paul is said to have seen her soul ascend to heaven like a ball of fire. She was beatified in 1751 and canonized 16 years later, with August 21st set aside as her feast day. Mother, widow, founder of a religious order, and saint — Jane Frances de Chantal lived according to her guiding principles — patience and humility.

The Best Of Life

I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends before-hand for their burial. Post-mortem kindness does not cheer their burdened spirit. Flowers on the coffin cast no fragrance backwards over the weary way.—**George William Childs.**

Where Else Could He Go?

In the "Heisted Humor" column of **Forum,** that interesting magazine published by the inmates of the Nebraska prison, we find the story of the poet who was accustomed to get up occasionally at night to jot down a few inspirations which came to him in his wakeful moments. As the editor so well remarks, it was "sort of going from bed to verse."—**Thomas A. Lahey, C.S.C.**

Father Conroy Talking

Continued from page 5

and acquaintances who call on her. Some come regularly and say they wouldn't miss a daily visit with her come what may. I suspect that they gain as much from the visit as she does. Even Father——, our wonderful assistant priest, has told me that he never fails to come away from a call on Nan feeling more ready for his work and strengthened by the very sight of her courage and faith.

"Of course, her adjustment—and ours—was not easy. Yet we feel that God has been good to us and that now there has come into our lives many rare graces which the ordinary home does not have.

"I mentioned that we have three little ones all younger than Nan. To see them actually compete with one another helping to take care of Nan is a source of great happiness to my husband and me—as well as Nan.

"The greatest privilege is to wait on her at meal time. We have a hard time explaining to our five year old boy that he must wait a little while before he can 'help Nan.' These children are learning lessons for life from this and it is going a long way to remove all selfishness from their lives.

"Again, I say your column has prompted me to write this letter. I feel that some who may read this (if you decide to publish it) will come to decide that their troubles aren't nearly as serious as they might seem.

"Also, it might help others to a sense of real values, so that they do not make mountains out of 'molehills,' when it comes to working with and for their children. And finally it might help others to see the many things for which they have to be thankful.

"Please keep up the good work with your column and that marvelous FIGHTING 69th. Be assured of our poor prayers—and Nan's powerful ones."

A Mother

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BAYER ASPIRIN

Americans Want Religion In Education

spirit of religion, should aim constantly, and in every lesson, to relate what is taught to the basic elements taught in the churches."

Dorothy Thompson Says:

Writing in the *Ladies' Home Journal* (December, 1951) Dorothy Thompson defends the position of the Catholic Church in relation to the education of youth. She does not say that that is her purpose, but no priest or bishop could express himself more forcibly on its need than she does.

She claims that "true Americans can be informed only in classrooms where God is recognized." That may sound like too strong a generalization, but if the colonists were true Americans; if our Founding Fathers were true Americans, then Catholics according to logic, must be even more true Americans, because they actually practice what the colonists and our Founding Fathers preached.

The religious schools of nearly all denominations surrendered, about the year 1840, to a new system of schools from which religious instruction was excluded. Catholics went on with their religious schools. Hence these are not innovations; they are not, in any sense, antagonistic to the state schools. They merely represent the conscience of the Catholic Church and of the Catholic people, who, finding no fault whatsoever with the public schools as far as they go, must, out of loyalty to God, see that children have an opportunity to learn of Him while they are taught about everything else.

But Dorothy Thompson's concern about the absence of religion in education is the effect it is having on our entire population. She points out that the Church cannot take over the task of religious instruction, and of the enforcement of moral discipline. This is evident when one considers that half of our population is not affiliated with any religion, that the parents among these are not competent to teach it; that they themselves are not disciplined according to the moral law and, therefore, cannot be of help. The churches cannot do it for much the same reason. Only a minority of Americans patronize the churches and the Sunday Schools which they operate.

What About Our Future?

Miss Thompson holds that many parents "even welcome the induction of sons into the army in the hope that it will teach them some discipline."

She is worried about thousands of teen-agers who are dope addicts.

The rising generation will run the United States of tomorrow. They will hold the high places in government, state, federal, local; and they are certainly not receiving much good example among those who hold those places today.

Miss Thompson maintains that: "In a sound society loyalties are inherent. Authority can be exercised easily when it ratifies the moral authority already present in the mind and soul of a society."

Evidently when loyalties are mixed, when authority is not accepted, there can be no solid society.

She holds that history, as far back as we can trace it, records society's concern with spiritual forces. She believes that if anything should be taught the child it should be "Why are we here, what the meaning of life is, what the very purpose of our existence is." She rightly holds that the answers to these questions cannot be provided by science.

No one can write history unless he is very familiar with the religion to which all civilized nations subscribed and followed for one thousand years. That is why a "History of Mankind," proposed by the United Nations and to be written by professed agnostics and infidels cannot be reliable. There is a "philosophy"

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of history. The best music and the best art have been inspired by religion.

The Function Of Education

Dorothy Thompson asks: "Must one be a Roman Catholic to recognize that the Mass is perhaps the only real immortal work of art that western civilization has ever produced?"

Miss Thompson asks: "Is the function of education merely to train children for a job, or is it to cultivate their minds and their souls?" Then she answers this question by saying: "The basis of all education must be training in character"—and this must be based on the moral law.

She notes: "Our Presidents take the oath of office on the Bible, but we were afraid to open the San Francisco conference with a prayer lest it offend the Russians. We deserve the United Nations which we now have."

Be Suspicious Of Their Patriotic Aims

We refer to those organized minority groups in this country, including many clergy prominent in their respective denominations, who are trying to take religion away from the child. Similar organizations have existed in every country and have been Communistic, Socialistic, or Atheistic.

You know that Stalin has ordered the closing of practically every religious school in every country over which his organization has taken control. Hitler did the same thing and had an anti-Christian catechism prepared for use in the public schools. The same was done in Italy under a Socialist Regime; and in Portugal. It was recently attempted in Canada by the Orange Order, a Protestant fraternal organization in the Province of Ontario. Another organization in Canada known as "The Public School Supporters' League" demanded that Catholic schools be "starved out."

Catholic organizations have never offered any opposition to the conduct of Protestant schools even though Catholics, who predominated in the state, had to pay most of the taxes. That is true in the Province of Quebec, in Canada; it is true in Ireland, and in many other countries.

While some organizations in Canada are paralleling organizations in this country hostile to independent schools, others are claiming that the parochial schools in Canada are a powerful influence for good citizenship.

The Statesman, of Canada, commenting on the weakness in the Ontario public schools noted:

Neither the study of birds nor the study of nature, however humanizing they may be, can be a substitute for the moral law of God; and if these do not prevail in the schoolroom and out of the schoolroom, all our education is vain and useless, and only makes for dust and ashes in our lives.

On April 18, 1941, the Trustees and Ratepayers Section of the Ontario Educational Association for the most part made up of non-Catholics, at its annual meeting, went on record as recommending that greater stress be laid on religious education in Ontario schools. Religion is taught in the Separate (Catholic) schools, but it is not part of the curriculum for the public schools.

The question of religious education was the topic for discussion in several sections of the Educational Association.

R. C. Wallace, Principal of the Queen's University, a non-Catholic and head of one of Canada's greater non-sectarian universities, told the Commercial Teachers' Section that education in Ontario was weakened without religion.

During July, 1941 there was held in Toronto, Canada, the first "North American Ecumenical (inter-church) Conference," in which 35 Protestant denominations participated. One committee report called for the unsecularization of education:

The part played by religion in education must be restored . . . Christian laymen, now largely illiterate, must be educated.

The editor of the *Canadian Churchman* (Protestant) wrote in May, 1898, in defense of the English, Canadian and Irish policy:

Wherever any religious denomination shall set up a school in which its children are taught in a satisfactory manner the ordinary parts of a secular education, the government grants in support of the school shall be allowed.

Past Presidents Felt Need Of Religion In Nation

George Washington, deeply religious, not only prayed at Valley Forge, but often substituted for the chaplain, reading the Scriptures to his men.

Until the day of his death, he always said grace at meals. His last words were:

Father of mercy, take me to Thyself.

John Adams advocated that the Fourth of July be a day on which Americans, by solemn acts of devotion to God, would give thanks for deliverance.

At the time of the 1755 Lisbon earthquake, he said:

God has admonished the inhabitants (of Europe and America) that neither riches nor honors nor the solid globe itself is a proper basis on which to build our hopes of security. It augurs well for the people . . . to place their trust in a higher power.

Thomas Jefferson called himself "a disciple of the doctrine of Christ," referred to merciful Providence and the benevolent Creator, admonished his namesake to "Adore God," and said when dying:

I now resign my soul without fear to God.

Abraham Lincoln, leaving Springfield for Washington, said in 1861:

Without the aid of the Divine Being who controls the mind and our destiny, I cannot succeed: with that, I cannot fail.

Lincoln also said:

When I went to Gettysburg and saw the thousands of soldiers I consecrated myself to Christ.

Andrew Johnson kept on his wall a placard written by Andrew Jackson, which said in part:

Approaching death for me is the mere shadow of God's protecting wing . . . God is truth and gratitude is the highest tribute of man.

Ulysses S. Grant wrote:

Hold fast to the Bible as the anchor of your liberties. Write its precepts on your heart and practice them in your lives. To the influence of this Book we are indebted for all progress of civilization.

William McKinley, reciting the Lord's Prayer as he died, said:

It is God's will. His will, not ours, be done.

Calvin Coolidge said:

The government of a country never gets ahead of (its) religion . . . Our government rests upon religion; it is from that source that we derive our reverence for truth and justice and equality and liberty and for the rights of mankind.

Unless the people believe in these principles they cannot believe in our government.

There are only two main theories of government in the world. One rests on religion, the other on force. One appeals to reason, the other to the sword. One is exemplified in a Republic, the other is represented by Despotism.

Coolidge said further:

The backbone of law and order is obedience to the law and order of a great and good God. The strength of a country lies in the strength of its religious convictions. More and more people are convinced that righteousness alone exalteth a nation.

Warren G. Harding wrote:

Sometimes I think the world is adrift from its moorings of religion and I know there will be help if there comes a great revival of faith.

I do not see how a government can exist in the world without coming in contact with God. . .

I tell you, my countrymen, the world needs more of the Christ. The world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity . . . the Brotherhood that was taught by Christ, we would have a peaceful world.

Woodrow Wilson wrote:

Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by being permeated with the spirit of Christ. . .

President Truman was adding his voice to those of many other American presidents when he warned in 1946 that without religion, democracy will crumble.

Our Weekly Chat With You

Continued from page 1

for civilizing Europe and Europe gave us civilized Christian people from all nations.

Wherever Communism prevails religious schools are closed, which should be evidence that the greatest barrier against Communism's growth is religious and moral instruction. Those who first began to fight religion in our schools, the appointment of chaplains for the Army and Navy and our state institutions were professedly atheistic societies. Because the Christian-minded have not asserted themselves while those anti-God minority organizations have succeeded in winning support from leaders in a number of Protestant churches and have been very vocal, the American mind is misunderstood.

Practically every charge made by such organized minorities is a hundred times more true of themselves than of the Catholic clergy or the Catholic people. They charge Catholics with seeking to destroy the public schools, while they cannot cite a single instance to sustain that charge; but that they are striving to destroy the parochial schools is something very easily proveable from an overwhelming mass of evidence.

The most vocal of such organizations today, at their annual meeting in Washington held only two months ago, employed Mrs. McCollum, the professed atheist, and an Unitarian minister, who disowned the divinity of Christ, as their principal speakers.

Catholics have never complained over the burden of double school taxation while their enemies have actually fought hard to prevent children attending parochial schools from receiving any fringe benefits, such as health services and bus transportation in rural areas.

You can be sure that ninety per cent of all Americans would like to have such schools as Catholics have, would like to have their children under religious and moral influence throughout the elementary and high school years. And we need not tell you that we do not disapprove of public schools; that we actually show our approval by teaching the same subjects they teach. By adding one more subject, the Catholic child loses nothing but gains much.

Incidentally, may we say that, grade for grade, the Catholic parochial school is easily the equal and, in hundreds of communities, the superior of the public school. This is not said in an offensive manner, but to answer a charge commonly made by our enemies, that our schools are inferior.

THE EDITORS

Home and Family Page

'If My People Pray . . .'

There Will Be Peace In The World

M. D. AMATOR

PERIODICALLY throughout the history of mankind prophets, saints and apostles have arisen to lead men back to God. It would seem that God's plan throughout the past 6,000 years has been to raise up holy individuals commensurate with the difficulties of the times with which they were to cope. Holy Scripture relates how after mankind went so far as to reject God's prophets, His love went to the extreme when "He sent His own Son." And Him they killed.

What more could even a God do for His people! Yet, the infinite love of God didn't stop there. For the past hundred years He has been sending the greatest, the holiest, the most amiable and most lovable of all creation—His own Mother.

In her initial visit in the series that was to span the century, Mary sounded the keynote of what was to come. It was in 1830 when she said to St. Catherine Laboure, "There will come a time when the danger will be great and it will seem that all is lost. But have confidence . . . Do not be discouraged, I shall be with you. . . . My child, the cross will be despised and trodden under foot. Our Lord's side will be pierced anew; the streets will run with blood, and the whole world will be in sorrow."

Mary was coming to crush the head of the serpent as foretold in the first book of the Bible. But she also gave the condition, **"but people must pray."** She concluded in a note of consolation, **"Special graces will be given to all who ask for them."**

As many failed to heed Mary's message, she returned. This time it was at LaSalette that she gave God's second warning. It was to two small children tending their goats and cattle on the hillside that she spoke on September 19, 1846: **"If my people will not submit, I shall be forced to let go the hand of my Son."**

Our Lady's plea was for attendance at Holy Mass, for the observance of the second commandment honoring the Name of God, and for keeping the Sunday holy. Again she made dire predictions, and bidding them to "pray well," command them to **"make this known to all my people."**

We Didn't Heed It

Twelve years passed since Mary's message to **"My people,"** and her people were not heeding it. But this kindly Mother did not desert her faithless children. Again she comes in her third major visit, offering **"her people"** the only effective and large-scale remedy: **"Penance, penance, penance"! "Penance and prayer"**

Bernadette of Lourdes was the favored one to pass on this message to **"My people."** And Mary left behind the miraculous spring in which she still continues to cure her children by the thousands, as they devoutly pray her rosary.

Mary's fourth appearance, a silent but dramatic one, took place in the little hamlet of Knock, in County Mayo, Ireland. It was as a figure from the Apocalypse. Mary stood as "the Woman clothed with the sun" between the bishop, St. John, and the head of the Holy Family, St. Joseph. At the right there was an altar upon which stood the Lamb, a stream of Blood gushing from Its Heart into a golden chalice. Again Mary's unmistakable warning to heed the voice of the clergy, to go to Holy Mass, and to make family life what it was destined by God to be!

Again Our Lady chose France for two more visits: To the two small boys at Pontmain, her message written in the heavens was, **"But pray my children. God will hear you in a short time. My Son allows Mimself to be moved by compassion."**

At the same time a German General ordered his army to halt and withdraw, and the soldiers rumored, "A Madonna has stopped our advance!"

At Pellevoisin a servant girl lay dying of consumption, when Our Lady cured her and then came in repeated visits with her message: **"I come particularly for the conversion of sinners. . . His Heart has so much love for mine that He cannot refuse my requests. Through me, He will move the most hardened hearts."**

"What affects me most is the want of respect shown by people to my Son in Holy Communion, and the attitude which they assume in prayer when the mind is occupied with other things."

Immediately after being cured, the young girl thought of becoming a contemplative nun, but Mary said, **"For the future try to be faithful. Do not lose the graces that are given you, and publish my glory."**

Then followed Our Lady's answer to the girl's direct request for the cloister: **"One can be saved in every state. Where you are you can do much good, and you can publish my glory."** How consoling are these words for the many who must continue to do God's work and Mary's work in the world!

Mary climaxed her series of entreaties and warnings at her now famous apparitions at Fatima in 1917. Here her message to the three small children was again that of penance and prayer. **"Make sacrifices, and accept willingly all the sufferings it may please God to send you, in order to make reparation for so many sins by which He is offended, to obtain the conversion of sinners, and to make amends for all the blasphemies and offences committed against the Immaculate Heart of Mary."** She bid them earnestly to say the rosary daily, and to say it well; that is, meditating on the mysteries.

If mankind heeds the pleas of the Immaculate Mother there will be peace in the world. That is her clear promise. Prayer and penance are the conditions laid down by her;—specifically the powerful prayer, the rosary said daily by every family, and the penance of sacrifices necessary in the performance of one's duty, according to his state in life.

In her first visit, Mary warned, "The times are evil." In her second she added, "But if they do penance. . . ." Repeatedly she enjoined, "Tell all the people." Need one doubt her final promise at Fatima of world peace dependent upon the conversion of Russia, when a **"sufficient number have complied with my request?"** Does it not behoove each one to ask himself whether in his family Mary's requests are being fulfilled? The hour is late. Start today.

Thursday of this week, the octave day of the Assumption, August 22, is the feast of the Immaculate Heart of Mary.

So many and so varied were the religious affiliations of Orestes A. Brownson that before he entered the Church one of his critics asked, "Where will Brownson jump next?" To which question Brownson gave answer: "Yes, I have been jumping until I found something to stand upon. Now that my feet rest upon the Rock of Peter, I am solid—and satisfied.—**Thomas A. Lahey. C.S.C.**

By All Means

Have Your Baby In A Catholic Hospital

VIRGINIA MORROW BLACK

THE young mother was being wheeled into the delivery room. To the doctor she said haltingly: "In case something happens to the baby, doctor. . ."

"You forget, Mrs. White," the doctor reassured, "you are in St. Joseph's Hospital. Don't worry."

The relief the doctor's words brought was apparent. With a little smile she nodded. Whatever might happen her baby would be taken care of. He would be baptized if necessary. Everything was in God's hands now, and, in another sense, in the hands of St. Joseph's Hospital.

It happens, and all too often, that mothers unwittingly deprive themselves of the added reassurance that comes with having a child in a Catholic hospital. Young married couples are most meticulous in making arrangements to welcome a new baby. The layette is planned. The nursery is aglow in traditional pink or blue and the teddy-bear drapes hang to perfection. An obstetrician is acquired—one of the best in the profession perhaps—but the young couple carelessly ignores whether or not the doctor is affiliated with a Catholic hospital.

Carelessness in this matter may be costly, for only the Catholic hospital is certain to furnish all-important spiritual care.

The proximity of the Blessed Sacrament in a Catholic hospital is ever encouraging to the patient—be it an aged invalid or the new mother. Each morning the Chaplain brings the Holy Eucharist to all who request Communion. What a thrill in the early morning hours to hear far down the corridor the tiny bell announcing the approach of the Blessed Sacrament.

Mass is celebrated daily in the hospital chapel, and those who feel up to it may assist. Bathrobes and housecoats are the standard attire here, and wheelchairs are not unique.

Many patients, too, are visited frequently by members of the Legion of Mary. These Legionaries, men and women alike, have as their inspiration the Blessed Virgin, the Mediatrix of all Graces. In their daily lives they try to exemplify the spirit and ideals of the Legion. They visit hospitals and make a point of getting acquainted with the patients—patients of all creeds. They distribute Catholic newspapers, rosaries, and medals. They have a knack for persuading fallen away Catholics to return to the Faith. Since every patient longs for visitors during the long hospital hours, the field is an open as well as a rich one for the Legionaries.

In some Catholic hospitals the Rosary is recited every evening over a loud speaker system that is regulated so that the chaplain's voice is audible but not loud.

The patient may thus say his rosary—devoid of practically all real effort—while reclining in bed.

Many people realize that an illness that requires hospitalization can be a blessing. They know that they have a chance to reacquaint themselves with God. They consider their stay in the hospital a kind of retreat.

These are the people who make the most of their broken leg or appendectomy, or that brand new baby.

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